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The CHRISTIAN CENTURY

A Journal of Religion

A Strategy for Christians
In An Unchristian Society

An Editorial

Senator Borah and World Peace

An Editorial

Nationalism: The New Religion

By Harold Fey

What Do We Do When We Worship?

By George H. Betts

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The CHRISTIAN CENTURY

May 8, 1929

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Serious Business

This making of a Christian world is serious business. I find myself overwhelmed with a sense of its difficulties at increasingly frequent intervals. To console myself, I reflect that we are probably more conscious of all that is involved than were any of the generations that have preceded us. But such consolation doesn't go very far or last very long.

The seriousness of our undertaking runs through and through this issue of The Christian Century. Perhaps it strikes its deepest note in the article by Mr. Fey. Are nationalism and the kingdom of heaven mutually exclusive terms? Or rather, to keep discussion away from the merely academic, is the modern cult of nationalism, as practiced, set straight across the path of the kingdom's progress?

I have a belief that the churches are going to be forced to reckon with this cult before long. There is a great need for some brave, clear-thinking book that takes up the issue openly, and deals with it in all its ramifications. And I am glad to see the discussion beginning here in the pages of The Christian Century.

Even that satirical sketch by Mr. Mead has its clear relation to this making of a Christian world. The tribe of Bill Holidays is growing, at least in this over-stuffed country.

I find myself stirred by the editorial account of the peace activities of Senator Borah. Here, certainly, is practical work in behalf of the kingdom task. An account of the achievement of one man's life, such as this, can go a long way toward offsetting pessimism as to the final outcome.

Reading the Borah editorial, and remembering the preceding one on Mr. Kellogg's part in the making of the peace pact, it is interesting to see how important The Christian Century is becoming as a source for historical material.

I have no space in which to comment on the "strategy" editorial. Nor do I wish to comment hurriedly. That's a proposal to be pondered.

THE FIRST READER.

Next Week

The Christian Century will publish

THE AURORA KILLING

A Study in Newspaper Practice

by

Paul Hutchinson

8, 1929

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CHICAGO, MAY 8, 1929

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVI

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NUMBER 19

EDITORIAL

THE disarmament conference at Geneva continues in session. It has not yet done anything substantial. The "absolute requirements" set up by the various admiralities and general staffs are raising their mischief again. Most of the diplomats show

Going the Limit At Geneva

their concern only to see that certain things which "can't be done" are not done. During the past week, the principal difficulty that came up was the old sore point of "trained reserves." Should men who have been trained for army service, but sent back into civilian life, be counted when army reduction is planned? France said "No," emphatically. Japan and Italy echoed her. Since it is obviously ridiculous *not* to consider such reserves as part of an army—indeed, they are the backbone of most European armies—many observers expected the United States to insist on their inclusion, and so to wreck the conference. Instead, Ambassador Gibson indicated that the United States would accept the French viewpoint, so that army reduction might proceed. This does not mean that the United States is satisfied with the French viewpoint. It merely means that the United States wishes to get something done, and it is willing to leave certain parts of the problem to the future if in doing so the conference at Geneva may be enabled to make a beginning at actual disarmament.

Chicago's New President

INEVITABLY, the first remark concerning the election of Dr. Robert Maynard Hutchins to the presidency of the University of Chicago is, "He's so young!" The university knew that it would be so, and called attention in its announcement of the election to the fact that William Rainey Harper was only four years older when he became the first president of the reorganized university, and that Charles W. Eliot was likewise in his early thirties when he was made head of Harvard. President Hutchins is young. Thirty is an age at which most men are still feeling about as to what they will eventually settle down to do. It is only once in a long time that a man

has at this age a solid record of achievement which entitles him to the holding of high position. Yet, as dean of the Yale law school, and as one of the men most responsible for the recent launching of the Institute of Human Relations at Yale, Dr. Hutchins has made his mark. It is an exhilarating thing to see the University of Chicago in making its choice of leader disregard all considerations except the single fact that the Yale dean has proved his ability to lead in progressive education. Education and life on the American campus—two different things—are in a transitional, experimental period. Dean Hutchins should make precisely the sort of college president who can best take advantage of the opportunities offered by such a period. Those who are familiar with the church life of the country will find their astonishment at the sudden emergence of this educational leader swept away when they learn that he is a son of President William J. Hutchins, whose service, both at Berea and at Oberlin, has held such national significance.

The Conviction of Mrs. Dennett

NEW YORK seems to be a dangerous country for those who are attempting to deal with our social confusion either by providing responsible medical attention for those who visit birth control clinics or by providing responsible instruction in matters of sex. Within the space of a few days, the police department of that city conducted a spectacular raid on the clinic which Mrs. Margaret Sanger and her medical associates were seeking to carry on with scrupulous regard for the law, and a federal court found Mrs. Mary Ware Dennett guilty of sending obscene matter through the mail. The conviction of Mrs. Dennett, which brought a fine of \$300, is by far the more serious matter. The "obscene matter" in question was a 19-page pamphlet which Mrs. Dennett wrote 14 years ago for the instruction of her two sons, then entering their teens. It was printed in a medical journal, and at the suggestion of the editors of that journal reprinted in pamphlet form. It has been used extensively by medical, school and religious

authorities ever since. The Y. M. C. A. has distributed 25,000 copies of the leaflet during the last ten years. Not long ago, however, Mrs. Dennett mailed a copy to a member of the D.A.R. in Grotoes, Virginia. Arrest, trial, conviction and sentence has followed. It is said that one hundred clergymen and social workers of New York now propose to mail copies of the same pamphlet to President Hoover, to see whether they, too, will be arrested. This might help to dramatize the issue. Surely if it is impossible legally to circulate material as carefully written, as highly endorsed, and distributed under as responsible auspices as this pamphlet of Mrs. Dennett's, then we stand practically committed as a nation to obscurantism in dealing with an insistent social problem.

Mexico Turns to New Problems

WITH the collapse of the rebel forces in the state of Sonora, the uprising in Mexico may be considered at an end. Apparently the government feels secure, for President Portes Gil has already announced an anti-alcohol campaign. This seeks to strike at one of the most firmly entrenched, and most debilitating, of Mexico's social evils. The government's program is educational rather than legislative. It provides against the opening of new cantinas, or the reopening of any such places as may now be closed. But it places major emphasis on the provision of supervised sports to absorb the energies of youth; the holding of weekly entertainments in all towns and cities, in which the dangers of alcoholism are to be brought out; anti-alcoholic instruction in all schools; the display of posters depicting the evils of drink in schools, theaters and all public places; the organization of leagues of women to assist the government in rousing public opinion against the alcohol trade. A program of this sort is a long way from prohibition, as anybody familiar with Mexican conditions knows. But there is much hope for the future in the spectacle of a government that has recently weathered such a storm as was raised by the revolting generals, and that has reason to fear other storms in the future, daring to announce its active opposition to a traffic resting on such widespread popular custom. The protestations of the Mexican government that it is primarily interested in the social advancement of Mexico's masses are given additional justification by this campaign against alcohol.

The Newspapers' Petty Graft

AN ASTONISHING revelation of the petty venality of a portion of the American press was contained in a speech made before the annual convention of the Society of Newspaper Editors by Mr. William P. Beazell, assistant managing editor of the New York World. In discussing the way in which

newspapers put themselves, or their reporters, under obligations to promoters of various sports, Mr. Beazell told of the "ballyhoo" given a recent prize fight held in Florida. The fight involved no championship. It proved to be a sporting event of little interest. Its real purpose, according to Mr. Beazell, was to attract a crowd to a spot where the late "Tex" Rickard and ex-champion Dempsey had made a shaky investment in a gambling casino. To do this, Mr. Beazell stated that every New York newspaper saved one allowed reporters to be taken, on a special train from New York to Florida, housed, fed and "entertained" there for weeks, all the expenses of the junket being borne by the promoters of the fight. And Mr. Beazell referred to this specific instance only as an illustration of the way in which newspapers are constantly allowing themselves to be compromised by the promoters of questionable sporting events. A newspaper reporter, writing in comment on Mr. Beazell's speech, told of the plan of a Chicago race track to pay \$50 a week during the coming summer to sporting writers on Chicago newspapers in order to retain their services as "advertising counsel." Much of the hectic sports writing in the daily press obviously exaggerates the importance of such events in American life. Mr. Beazell has strengthened the suspicion that this particular form of "ballyhoo" has, at times, a sordid explanation.

The Power Trust and Newspaper Ownership

MORE important than any question as to the connection between sport-pages and the newspaper's pocketbook, is the question that has arisen as to the relation of the daily press to the power trust. This came up for serious discussion at the recent convention of the American Newspaper Publishers association. In Boston, it had been revealed that 50 per cent of the stock of the Boston Herald and Boston Traveler had been purchased by the International Paper & Power company. In Chicago, the sale of the Chicago Journal to Mr. S. E. Thomason had been discovered to have been made possible by the same company's purchase of a million dollars worth of the bonds and 10,000 shares (one-third) of the common stock. In view of the connection of the International with the New England Power company—one of the "key" companies in the rapidly forming national power combine—both transactions have been viewed with extreme alarm, in trade journals and elsewhere. Mr. Thomason, as chairman of the paper committee of the publishers associations, became a particular object for attack. His explanation of the deal concerning the Journal was, however, accepted as reassuring by his brother publishers. It was, he explained, merely a banking courtesy extended by the paper company in order to secure a ten-year contract to supply the Journal with paper. It had, and could have, no relation with the power-holding interests of the same company. In Boston, likewise, the purchase

has been defended as a commercial investment only, without other significance. Yet there was one sentence in Mr. Thomason's defense that merits consideration. The vice-president of the paper and power company, Mr. Thomason said, in January, 1928 "told me that the International . . . was interested in the possibility of assisting any newspaper financing." The paper concern had a four million deficit last year. Why should it be interested in financing newspapers?

Senator Copeland Covers Up

IF IT were not for the comfort which the affair gives to the wets, there would be considerable enjoyment in following the current exchanges between Senator Royal S. Copeland, of New York, and Dr. Clarence True Wilson, of the Methodist board of temperance, prohibition and public morals. Senator Copeland is a democrat. He was given his start in public life by Mr. Hearst, the gentleman who is now offering a prize of \$25,000 for some plan that will do away with prohibition. He owes his promotions in office to a state machine that is, as Al Smith made abundantly clear, dripping, sloshing, gurgling wet. His political future, if any, depends on his maintaining his status as a wet. But the senator voted for at least one motion—it was simply a cloture motion—that the dries were supporting in the senate. And he knows that vote will not look so well when viewed from the precincts of Tammany hall. However, nothing might have been heard of it had not the Methodist temperance board drawn attention. The Methodist board, Dr. Wilson's organization, is out to convince its constituents that it is accomplishing enough at Washington to justify the money that is spent in keeping it there. Naturally. Just what the Methodist board said as to its relation to Senator Copeland's one dry vote, we are not sure. But there seems to have been some intimation that there was a relationship somewhere between three facts: that there is a Methodist temperance board in Washington, that Senator Copeland is a Methodist, and that the senator (once) voted dry. At any rate, the senator is now howling over the pernicious activities of the Methodist board. Perhaps the board has laid itself open to the senator's attack. And perhaps the senator thinks this is the only way by which to make his Tammany masters forget that vote.

It's the Will of the Man Behind That Counts

THE LEVIATHAN and her sister ships, restored to private ownership, immediately turned wet. "Of course," commented the wet press. "That's the only basis on which ships can be made to pay." And the new operators of the United States lines expressed much the same views. But is it true? Must a ship be wet if it is to attract sufficient patronage to

pay dividends? Captain Robert Dollar, America's most distinguished steamship owner, denies such a claim absolutely. His statement is worth reproducing:

When I took over a fleet of twenty ships, five years ago, any number of persons, all kinds of people, told me I could not run them successfully unless I served liquor on board. Not a drop of liquor ever has been served on one of those ships—and they are running still, and the passenger list always is filled. If ever I have to turn bootlegger or serve liquor on my ships, I'll give up or go broke—I won't do it. And what kind of a man would I be if I carried liquor on my ships and at the same time said to my officers and men, "Any one of you who takes a drink of liquor will be fired instantly"? No, sir; my ships never have carried liquor and never will.

The truth seems to be that, in operating ships as in operating most other enterprises, such questions as "wet" or "dry" are settled in the personality of the owner. If the owner wants a dry regime on his boats, he can have it, and he can make it a success. But not unless he really wants it.

A Strategy for Christians in An Unchristian Society

WHAT is religion expected to do? Ask one man and he says, "To save my soul." Ask the next and he answers, "To save the world." To the first, the responsibility of religion is to the individual; the test of religion is the number of the saved who pass the immigration authorities just outside the gates of that city whose walls are jasper. To the second, the responsibility of religion is to all human society; the test of religion is the extent to which all the interests and activities of humanity are brought under the rule of righteousness.

The existence and persistence of an unrighteous social order offers no great difficulty to persons of the first sort. Such unrighteousness is, of course, to be deplored. Wherever possible, it is to be mitigated and even eliminated. But the people who are "religious" need pay little attention to it, unless they desire to do so. For, having taken advantage of the benefits of religion, the selfishness, the greed, the exploitation all about them can be dismissed as transitory matters, not to be considered in the same category as the preparation of one's soul for heaven. It is not only the Roman Catholic and the fundamentalist who regard religion in this fashion; many persons in every communion hold much the same view.

To those, however, who seek to serve God, not only that their own salvation may be secured, but in order that his rule may be established among all men, such an attitude is impossible. As their perception of and experience with the unchristian character of society grows, there grows with it the perception of the hopelessness of securing either fully regenerated individuals or a fully regenerated society while un-

regenerate motives operate widely. And out of this perception there has come the demand for the formulation of a "social gospel," a gospel that contemplates a redeemed society, in the bosom of which its individual members may have a fair chance to realize their moral ideals which spell an actual, experienced redemption.

Yet this demand has been taking on, of late, an underlying note of despair, or at least of desperation. Without attempting now to set down any nicely refined definitions, most of those who acknowledge a concern for the establishment of the rule of God among men will agree that a fully Christian society will, if achieved, be recognizable by these marks: It will be motivated throughout by the principle of mutual respect and the sharing of the goods of life; it will be aimed throughout at the highest possible realization of every personality; it will be freed throughout from self-seeking, from covetousness, from the willingness to take material profit at the expense of another person. But the terribly patent contrast between this ideal and anything that we now experience—either as individuals or in the institutions of society—impels a Reinhold Niebuhr to write on "Why I Am Not a Christian," and hundreds of others to express their obligation to him for having put into words the inarticulate perceptions of their own hearts.

Can anybody be a Christian today? Through the longest portion of its history the church, recognizing the dilemma faced by a Christian who belongs to an unchristian society, has encouraged the production of saints—in other words, true Christians—by their withdrawal from society. But while the ascetic and monastic ideal still persists in certain quarters—and younger Protestants are regarding its possibilities with a new seriousness at the present time—the church as a whole has ceased to believe that this represents the best outworking of the religious impulse, either for the individual or for society. A Bill Simpson can command attention among Christians everywhere, but when his spiritual gains are balanced against the losses to community organization, to family relationships, and even to those mechanisms of wages, money payment or fixed income in any form, whereby mankind has tried to provide for the fundamental needs of food, raiment and shelter, there is bound to be long hesitation about following his example.

Yet, aside from some such course as this, is it possible to live as a Christian? This question does not make sense if it presupposes that the Christian life is to be carried on either in a social vacuum or in an ideal social order. In a world where nothing human is absolute, certainly the Christian life will not be absolute. Nor need it be assumed that any person now alive can live as he would live were our social order constructed on Christian principles. But, difficult as the conditions created by society are, those who have come into vital contact with Christ are

more determined than in any previous age to make the attempt to follow him. They believe in the Christian ideal. They believe that a Christian order would be the best order that *could* be set up. They believe that the only alternative to Christ's kind of world is chaos. They believe a Christian social order is not only ideal, but practicable. They are anxious to do as much as they can, even to extremes of sacrifice, to build a Christian world. For this reason this problem is no theoretical one, but the most haunting problem of their practical lives. Theirs is the basic task of discovering an immediate and promising strategy of Christian living. Granted that we must go on living, through all our years, in a social order not yet Christian, and that life is bound to be, for us, in large degree controlled by the conditions of that order, what are we to do?

In this search for an immediate strategy for Christians living in an unchristian society, three steps of possible procedure define themselves.

First, we may begin by facing the realities in our individual lives and in the institutions that we maintain in behalf of our Christian faith. This is a process to be done not once, but continually, as experience creates new insight. To what extent are we, and our institutions, motivated by Christian impulses? To what extent are we, and they, proceeding on a sub-Christian level of expectation and performance? There is no health in self-deceit at this point. Successful self-deceit will only prolong the postponement of the coming of the kingdom. If there are, with us or with our Christian institutions, conditions which represent an "interim ethic"—and there are—let us so label them, frankly. Our problem, then, is to reduce the length of the interim.

Second, from such evaluation of the Christian and unchristian elements in our lives, and in the lives of our institutions, we are in a position to judge to what extent this "interim" acceptance of things as they are is necessary, or is justified by the principle of the larger good. For example, to use an extreme illustration, here is an American Christian whose conscience becomes disturbed at the position of special privilege in which he lives, when compared with the people of other nations. He believes his position to be supported at least in part by tariffs, exclusion laws, and a general emphatic refusal by his country to share its favored position with others. But he is an American, and in no position to emigrate. Even if he did, what good would it do? Each must decide for himself how much of his life comes under the category of such an "interim" accommodation. So, likewise, with institutions. Their managers will have to decide for them, perhaps remembering the observation frequently made as to the dilemma created by the fact that we cannot have a lasting Christianity without institutions, but that as soon as we have institutions we no longer have a pure Christianity.

The third step is simply to check over the "in-

Senator Borah and World Peace

ANNOUNCEMENT of the creation of a permanent lectureship at the University of Idaho in recognition of Senator Borah's contribution to world peace is a matter of public interest beyond the boundaries of the particular state whose distinguished representative in the United States senate has been thus honored. A gift of \$50,000 was made to the university by Mr. S. O. Levinson, of Chicago, to establish "The William Edgar Borah Outlawry of War Foundation," the proceeds of which are to be used for the holding of annual conferences or institutes designed to quicken interest in international affairs at the university and thus to mould the public opinion of the state in the new patriotism of peace which the signing of the Paris Pact has made obligatory.

The gift is a tribute of friendship as well as a public service. In the movement for the outlawry of war, the labors of Mr. Levinson and Senator Borah were so closely associated that their names became hyphenated in the public mind, the outlawry proposal being frequently denoted as the Levinson-Borah plan. When the idea found its way into the channels of international diplomacy as the result of M. Briand's offer and took final shape in the revolutionary proposal of Mr. Kellogg, it was these two men working in the background, and together, who provided both the logic and the strategy by which the pact was consummated at Paris on August 27, 1928. Of Mr. Levinson's part in this development it is not our purpose to speak at this time. But the beautiful honor which he has just paid his distinguished co-worker provides a fitting moment in which to review and interpret Senator Borah's service to the cause of world peace.

It is of more than passing interest to note the change that has come over public feeling toward Mr. Borah in less than a decade. In the early post-war days, when practically all peace idealism was identified with the league of nations, Mr. Borah, by opposing America's entrance into the league, gained for himself the reputation of being an enemy of the cause of peace. He was called an "isolationist," was held to be against any form of cooperation with other nations, was always regarded in peace circles as the "Great Obstructionist." So fixed had become this conception of him in those circles which were unable to distinguish between peace and certain schemes which came in the name of peace, that when Mr. Borah, early in 1923, introduced in the senate his resolution looking toward the outlawry of war, even it was characterized as an impossibilist measure designed only to obstruct any further consideration of the league.

All this has been changed. Senator Borah is now the most commanding exponent of peace in America.

erim" accommodations as against the original evaluation, thereby discovering what remains. What compromises, what surrenders that Christians are now making to an unchristian society are thus shown to be unnecessary? Who of us will not find many things that come under such a listing? So different will the discoveries be for different persons that any attempt at illustration is perilous. But take the matter of social prestige. At what cost of moral independence and essentially selfish contriving do many who would be Christians seek and maintain their social status? Is the resulting achievement worth the price? Viewed from any sober, intelligent and Christian standpoint, is it worth it?

The start of an attempt to end these unnecessary surrenders will be hard. As individuals and as the controllers of institutions we seek serenity, comfort. The loss of comfort is the last thing we can contemplate easily. Nothing is quite as sacred as the perpendicular condition of our own apperception. But this method of ferreting out our unnecessary surrenders to the customs and demands of an unchristian society, and then refusing to surrender longer, is the only method which offers hope of success in finally making the social order Christian. To go on merely giving vehement public expression to our disgust with the present order *in general*, or predicting the coming of a revolution *in general*, is futile. Neither is it conceivable that Christians will free themselves or their institutions from the power of the present order in one fell swoop. But by a process of attrition increasing areas can be reclaimed to Christian control. And this process, faithfully pursued, finally leads somewhere.

All this may not sound very heroic, or startling, or "prophetic." It may not seem to provide the stuff for orations before mass conventions or sermons that sweep great congregations. And yet it may be just the note needed to put power in our listless and hollow preaching. At any rate, it is a word of counsel and of cheer for men who know that their lives are destined to be carried on in a society still basically unchristian, and that the institutions they administer must gather their funds and conduct their operations in this same society. The battle to establish the kingdom, and to live as citizens of the kingdom, will not be won in a day, perhaps not in a generation. But if those who see what the enlightened Christian conscience sees try to analyze their lives, little by little, and to reconstruct them, those compromises with a pagan environment which are within the area of control can be discriminated and ended. In the course of time, and through like activity by steadily increasing numbers, the unchristian area of our social order will be progressively lessened, until the day dawns when it shall have disappeared.

"In the course of time"—and the time may be shorter than we calculate, for there is something Incalculable that works with those who in the devotion of intelligence seek to do the will of God.

Instead of an obstructionist, he is now conceived of as a genuine cooperationist, albeit one who insists upon examining every specific proposal for cooperation to make sure that it means peace and not more war. His undeserved reputation as an isolationist has quite fallen away, and it is now seen that he has all along been a sound internationalist, desiring that his country shall bear its full responsibility for peace and world welfare, but determined that whatever commitments are made shall not entangle the United States in situations futile for peace, perhaps provocative of war, and dangerous to the internal harmony of our diverse population.

It must not be forgotten that Mr. Borah was the original proponent of the Washington conference on disarmament in 1921. It was on the basis of a resolution which he introduced in the senate that President Harding called the conference which resulted in the scrapping of perhaps a half-billion dollars' worth of battleships, setting a limit on their further construction, adopting the 5-5-3 ratio for the United States, Great Britain and Japan, and abrogating the Anglo-Japanese alliance. As it has worked out, the results of this conference have not been so significant as was at first hoped. But whatever benefits, real or psychological, flowed from the Washington agreement, are traceable to Senator Borah's initiative in bringing about the conference.

It is not in such sidelines of peace activity that the important service of Senator Borah to world peace has been registered, but in his adoption and advocacy of the fundamental philosophy of peace which goes by the name of the outlawry of war, and which reached its first consummation in the signing of the Paris peace pact. The earliest voice in the legislative forum to advocate the outlawry of war had been that of the late Senator Philander C. Knox, who in the senate debate on the league of nations registered his appreciation of certain phases of the Levinson idea. It was during the league controversy that Levinson, Knox and Borah were drawn together, and with the death of Senator Knox Mr. Borah became the senate champion of the outlawry of war. In February, 1923, he introduced a resolution designed to express the sentiment of the senate in favor of an international treaty for the outlawry of war.

The resolution was drawn, as was inevitable and appropriate under the circumstances, in more or less argumentative terms. Its purpose was not barely to commit the senate, but to educate public opinion in the new concept of peace. It set forth the total outlawry idea, including not alone the delegatization of war, but a genuine world court clothed with jurisdiction and equipped with a code of international law. The Borah resolution argued that in the American system under which the separate states abandoned the right to make war and clothed the supreme court with jurisdiction to hear and decide disputes between the states, there existed a kind of pattern for the organization of peace on a world scale.

From the date on which the Borah resolution was offered in the senate the outlawry idea became a live issue in public opinion. The resolution was never pressed to a vote, but was reintroduced at three successive sessions of the senate, Mr. Borah's purpose being to allow its silent influence to operate until the springs of public understanding could be opened up by discussion and education. The resolution became thus the rallying center of the outlawry movement in the United States. Church bodies, some peace organizations (though not all) and many other groups passed resolutions in support of it. The campaign was carried into the colleges, and into every state in the union. The idea began to find its way, timidly, into political party platforms. The executive committee of the Federal council of churches, in 1925, issued, with approval, a document formulated at a conference of representatives of twenty-eight denominations in which the outlawry idea was powerfully set forth in many variations on this central theme: "War must be outlawed and declared a crime by international agreement."

The idea took root in Europe. Translations were made into French of some of the outlawry literature which were circulated widely in France and other continental countries, among peace leaders, publicists and the secretariats of foreign offices. In England, the idea took root and gradually won to its support such leaders as Lord Thompson, Rev. Dr. Norwood, Mr. Philip Kerr, and Mr. J. L. Garvin. Mr. Garvin confessed his faith in 1926 in an editorial in the *London Observer* by declaring that "the absolute outlawry of war is the attainable ideal of the world." A book on "The Outlawry of War" passed through repeated editions in 1927 in the United States. It was published also in England and circulated in most of the capitals of Europe among peace leaders and English-speaking members of the secretariats of foreign offices.

In the four years following the first introduction of the Borah resolution, the outlawry of war idea had won such public favor that Mr. Borah was determined to push his resolution to a vote in the senate in 1927, and would have done so but for the fact that a proposal in the terms of outlawry came up in a wholly unexpected form and from an unexpected source. The seed-sowing of the outlawry of war propaganda had borne fruit more quickly than any one had dared to dream. The idea had come to the attention of M. Briand, the French foreign minister. He learned of the formidable proportions which the movement for the outlawry of war had assumed in the United States. On the tenth anniversary of America's entrance into the war—April 6, 1927—M. Briand gave a statement to the press in which he declared that "to furnish a solemn example to other peoples, France would be willing to subscribe publicly with the United States to any mutual engagement tending to outlaw war, to use an American expression, as between these two countries."

The idea of outlawing war had now found its way

into the channels of international diplomacy. On the part of outlawrists in the United States there were two sorts of reaction to M. Briand's proposal. Mr. Levinson went to Paris immediately and worked for nearly three weeks at Quai d'Orsay to persuade Briand to make his offer official by drafting a treaty and presenting it formally to the United States. The entire group of outlawry leaders in this country backed him in this effort to secure the right kind of a bilateral treaty with France—except Borah. Mr. Borah never received the Briand proposal with enthusiasm. Instead, he countered with a proposal of his own as early as May 10, 1927. In a speech delivered on that date in Cleveland, Ohio, he declared that he would favor the French offer if M. Briand would "widen it so as to include the powers now operating in Chinese waters"—that is to say, Great Britain, the United States, France, Japan and Italy. He tried to persuade the author of "The Outlawry of War," which was being published in the summer of 1927, to omit an addendum chapter dealing favorably with the Briand offer. When Mr. Borah returned to Washington in the fall and was met by Mr. Kellogg with Briand's draft of a bilateral treaty which had been handed to the state department during the summer, he made known to the secretary of state his view that Briand should be confronted with a counter proposal to make the treaty multilateral instead of bilateral.

On November 11, Mr. Borah sent a telegram to an armistice day meeting in New York city advocating a multilateral treaty. "M. Briand," he said, "has suggested the first step. Let us suggest the second, and include Great Britain, Japan, Germany and Italy. That would furnish a real foundation for outlawing war." During these weeks he was in frequent conference with Mr. Kellogg and President Coolidge, pointing out the dangers which he believed to be inherent in a bilateral treaty with France, and pressing his view that, if there was to be a treaty renouncing war, it should be made universal, with the signatures of the six leading powers as a definitive basis. Shortly after the senate opened in December, he called a meeting of the foreign relations committee of the senate to confer with Mr. Kellogg on the matter. The multilateral idea met with general approval in the committee, some favoring it as a diplomatic strategy, others seeing in it a tremendous contribution to world peace. On December 28, 1927, Mr. Kellogg sent his note to M. Briand offering on behalf of the United States to sign a renunciation of war treaty with the five other leading nations, the same to be open to the signature of all other nations.

We go into these details in order to make clear the fact, which has not hitherto been recognized, that the Kellogg treaty was in reality the Borah treaty. It was originally Borah's suggestion; it was argued and urged by him; and his counsel was sought in the preparation of the text of the offer with which Mr. Kellogg startled the world on December 28. Obvi-

ously, the offer of a multilateral treaty would supersede the Borah resolution, even if the offer were rejected by the other nations. But Mr. Borah saw in such an offer a short cut to the goal which his resolution was designed to attain by a much longer route. The offer of a multilateral treaty by the government of the United States would officially establish America's peace policy with an authority far more potent and definitive than the passage of a resolution by the senate could do. As the champion of the outlawry idea, Mr. Borah was ready when the Briand proposal came. He knew precisely what to do with it. He was the only man in Washington who did know. Mr. Kellogg did not know. The President did not know. The Briand offer of a bilateral treaty created an embarrassing dilemma for them. Neither of them had a background of peace philosophy with which to understand its implications or to conceive the possibility of converting it into something else. But Senator Borah, thoroughly seasoned in that philosophy of peace of which his senate resolution was the expression, and of which the Briand offer was a faint echo coming back across the sea, saw his opportunity if not actually to consummate the outlawry of war at least to thrust the idealism of the outlawry movement into the main channels of international diplomacy.

In thus ascribing primary credit to Senator Borah we derogate from Mr. Kellogg no part of the great honor that is due him. After all, it was Mr. Kellogg who was in the position of responsibility, and it is little short of marvelous that, confronted with a proposal which led him into a wholly new dimension of thought on international affairs, he should have been able within six months so to master his problem that he was willing to assume responsibility for the most revolutionary offer a government ever made.* But Senator Borah was already prepared. To him, the Briand proposal was no comet that came from God only knew where. Borah knew where it came from, from what mass it had been thrown off, and he was able to plot its logical orbit.

The announcement by Mr. Kellogg that the United States would sign a multilateral treaty accomplished precisely the thing which Mr. Borah intended. As a strategy in dealing with the French offer it exposed at once the superficial nature of M. Briand's conception of his own bilateral offer. A bilateral treaty renouncing war between France and the United States was one thing. A multilateral treaty, even though using identical language, was quite another thing. The difference was qualitative as well as quantitative. The proposal to enlarge the number of signatories from two to six was a proposal to change the very character of the treaty itself. M. Briand was quite unprepared to face the implications of such a change. The correspondence which ensued can be best described

*For an interpretation of Mr. Kellogg's great part in the outlawry of war, see editorial in *The Christian Century* of April 11, 1929, entitled "Mr. Kellogg and World Peace."

as the education of M. Briand in the philosophy of outlawing war. That his "education" was effective is shown in the masterly interpretation of outlawry which he presented at the ceremony of signing on August 27, 1928. The correspondence extending over the first five months of that year dealt with problems and objections which M. Briand raised and which Mr. Kellogg explained with a skill and insight unparalleled in the records of constructive diplomacy. Through all this Senator Borah stood beside Mr. Kellogg, helping him to save the treaty from the futility of renouncing only "aggressive war," and to hold before the French government the fundamental idea that the United States was interested in abolishing war as an institution, not merely in preventing a certain "kind" of war. On self-defense as an inherent right, Mr. Kellogg adopted the principle definitely stated in the Borah resolution.

There was something almost spectacular in the way Mr. Borah came to the rescue at the most critical point in the negotiations. M. Briand had raised the question of the obligation of members of the league of nations to go to war under the covenant in certain circumstances, and of the Locarno signatories to do likewise. How could they renounce all war without violating these engagements? The question was a poser. It appeared unanswerable. Thirty-seven days elapsed before Mr. Kellogg made his reply. The press of all countries, cynical from the beginning, now regarded the negotiations as having reached an impasse. Then Senator Borah came into the breach by publishing in the New York Times and The Christian Century an article, the chief thesis of which was that the proposed multilateral treaty was a pledge by the nations "to let the peace-making mechanism of the league and of Locarno work," and pointing out that so long as the Kellogg treaty was faithfully kept there would be no need to call upon the war-making mechanism of the league or Locarno; whereas if any signatory broke his treaty pledge there would be no inhibition under the treaty against the application of league and Locarno obligations. The Borah article was republished around the world. On the 27th of February, Mr. Kellogg dispatched a reply to M. Briand, the substance of which was this argument of Mr. Borah's. We say there was a touch of the spectacular about it all. For it was Senator Borah—of all men!—who saved the league of nations from the odium of blocking the outlawry of war!

We cannot further continue the story of Mr. Borah's services to peace. But a word should be spoken of his attitude toward the world court. Mr. Borah is a staunch believer in a world court. His senate resolution provided for a court. Indeed, it was the juridical features of the outlawry theory of peace that appealed to him most in the early days of his attachment to the movement. He has long been an advocate of a world court equipped with a code of international law and, with war outlawed, clothed with

affirmative jurisdiction. But he is peculiarly sensitive to the dangers inherent in any political control of such a court. He thus stands strongly against the United States allowing itself to become involved in the advisory opinion jurisdiction of the present court. He is now engaged in exposing the betrayal of the senate's reservation in this matter under the plan which Mr. Elihu Root is bringing back from a conference of jurists at Geneva. But Senator Borah is wrongly interpreted by those who charge him with being anti-court. He is not anti-court. He is anti-advisory opinions, just as is the United States supreme court. He is against political control of or influence over a court of justice, just as the tradition of Anglo-Saxon jurisprudence is against it. But he is a protagonist of courts and law, and of a world court and world law. In the opening sentences of a recent article in the New York Sun he makes clear his favorable attitude toward America's membership in the world court if this nation is effectively exempted from the advisory jurisdiction of the court, or only included in such jurisdiction by its affirmative consent in each specific case to which the United States is party.

The figure of William Edgar Borah has grown during the past decade into massive proportions in public esteem and confidence. No statesman in our public life, save only the President himself, is comparable to him. Of his services to national progress in other fields than that of world peace we do not here speak. Nor of the peculiar combination of qualities which explain his character. Our sole purpose at this time is to suggest the extent and quality of his service to world peace and thus to join with the state of Idaho in honoring him for the clear vision and the firm hand with which he is guiding America's thought away from international futilities and dangers into sound international relationships whose fruit will be a world in which justice supplants war.

Clocks

ON what a brave and curious whim,
Man gathers clocks to see
And listen to their taunting him
On his mortality.

How sharp a jest it is that man,
With bitterest of mocks,
Must memorize how short his span
Upon a thousand clocks!

LOUIS GINSBERG.

The Poet

THOUGH part of all I meet,
I walk my way alone;
Knowing the hearts of men—
To them, alas! unknown.

THOMAS CURTIS CLARK.

"Church"

By Frank S. Mead

CHARACTERS:

William Holiday, sr. (Insurance, Real Estate, 45 Main.)
Better known as "Bill."

Mrs. William Holiday, sr. Wife of Bill. Better known
as "Sue."

Bill, jr., and Marion: children of Bill and Sue.

And (offstage): The Voice of the Super-Het.

TIME: Any Sunday Morning, 1929 A. D., 11 A. M.

PLACE: Library, or sitting room, of Bill's home.

Prologue.

MR. HOLIDAY is an average citizen in an average town. He will be 47 in June. Bill used to go to church (1st Baptist, down on the corner). But no more; he sends Bill, jr., and Marion to Sunday school, though, and gives them a dime each for collection.

Likewise, Sue, his helpmeet of these 25 years. Sue used to go to church, too. In fact, she taught "primary" for nine years. But lately, oh well, you know; there's the children to be got ready, and Sunday dinner to cook, and besides, it's Bill's only day at home, and—

But we must be wrong: Bill says he really does go to church. At least, so he informs his fellow Kiwanians at the Tuesday luncheon. Bill owns a Radiola Super-Het (some set, that), and he listens to the finest preachers in the country. Why, gosh, all you have to do is throw the switch, set the dial, and there you are: Cadman, Fosdick, Kegwin, Sockman, Straton, Tom Noonan, or what have you? Bill just can't listen to that dry old fellow down at the corner church after getting used to these big fellows. Why, they're the pick of the land. And then, you can laugh out loud when old super-het says: "We will now take the morning offering." Ha! Ha! there's a hot one for you.

Suppose, now, that we attend church with Bill this morning. We discover him in his lair: an over-stuffed chair, close to the Radiola. His teeth support an over-stuffed cigar; on his lap, on the chair, all over the floor is a much over-stuffed Sunday paper. Bill carefully selects the (colored) "magazine" section, throws the switch, sets the dial at 62, and opens the paper to the first article: "Was the Great Napoleon the Victim of His Suppressed Desires?" Church is on.

Act 1, Scene 1

Super-Het: Good Morning, ladies and gentlemen of the radio audience. This is station M.E.S.S. You are about to listen to the broadcasting of the morning service at the Park Avenue Baptist church, in New York city. The processional hymn has already started: it is "Oh, come, all ye faithful." The next voice you will hear will be that of the operator—

Bill: Good night. I never knew Napoleon was that kind of a guy—

Super-Het: The Lord be with thee—

(Business of turning paper to second article: "How Mack Sennett Trains His Beauties.")

Super-Het: Will you all join with me in the responsive reading for the 18th Sunday morning, found on page—

(Church bell on the corner rings, noisily.)

Bill: Doggone that bell. They would have to ring it just when a fella's gettin' interested. Who's doin' the preachin' here, anyhow? Oh yeah: Park Avenue: that's Fosdick. Good enough: right up to date. The kind o' stuff that hits home. Hm—Dempsey to return to ring, is he? Well, he'll get his block knocked off if he does. Wonder if this new German is any good?

Super-Het: Our text for the morning is found in the 8th chapter of Matthew, the 27th verse: "What manner of man is this?"

Bill: Oh, Sue. Gimme a match, will you? This rope's gone out.

(Enter Sue, match in hand.)

Sue: For heaven's sake, Bill, look at that rug. Don't you ever use an ash tray? If you had to take care of this house, morning, noon and night—

Bill: Oh, for the love o' Mike. Can't you see I'm trying to listen to Fosdick? Ashes won't hurt your old rug, anyway; they're good for the moths.

Super-Het: Yes, my friends, we ought to thank God that we are a world at peace this morning, and not a world at war.

Sue: Huh. I wonder if he's married.

(Retreats to kitchen as Bill twists angrily in his chair.)

Super-Het: In the first place, we must admit that modern science has gone far in putting life on a higher and nobler plane. The flashing aeroplane in the sky, the whirring dynamo in the power house, this marvelous radio, gripping with its uncanny magic the ears and the thought of the untold thousands in this great invisible audience this morning—

(The front door slams. Marion is home from Sunday school.)

Marion: Daddy, Billy only put a nickel in the envelope, and he's bought candy with the rest, and he won't give me none, and—

Bill: Good night: another one. Here: take this nickel, and beat it. Don't come back till dinner is ready.

(Exit Marion, purpose accomplished.)

Super-Het: What a glorious world we live in. God has been good to us; too good. He has given us too much.

(Bill searches for financial sheet. Locates it behind his

chair. The cigar is out again. Business of getting another match, relighting it, etc.)

Bill: (As he reads stock reports): Hm-m-m-m-m; American Can is up again. Why didn't I get some of that stuff? And look at General Motors: wonder if a fellow could still get in? Well, anyway, I won't get caught holdin' the bag, and somebody will, soon, sure as you're a foot high—

Super-Het: Unto him that hath shall be given, and—

(Enter Bill, jr., from back door. His mouth is filled with ill-gotten sweets.)

Bill, Jr.: Hey, pa. Gimme the funnies, will you?

(Funnies located after search. Bill, sr. has been sitting on them. Bill, jr., finally sprawls, full length, on the floor, to peruse his weekly instalment of humor.)

Bill, jr.: Gosh, pa. You've got it so mussed up I can hardly read it.

Bill, sr.: Now if you want to stay in here, you'll have to keep quiet. For heaven's sake, has the whole family got it in for me this morning?

Super-Het: And so I say this: that though modern man is materially prosperous, and surrounded by luxuries lavishly spread before him by the hand of science and industry, still there is lacking that fine moral sense, that spiritual thrill to the presence of God in it all—

Bill, jr.: Ha! Ha! Pa, did you read the "Gumps"? Min just beaned Andy over the head with her broom, and—

Bill, sr.: (bitterly crumpling paper into a wad, thereby knocking ashes from his cigar over clothes, chair and rug) I never in my life saw such kids as you two. What in the name of common sense is the matter with you, anyway? Haven't you got the least

bit of reverence for even religious things, or haven't you—

Sue (from kitchen): Billy, bring the paper out here.

(Billy and "Gumps" retreat to kitchen. Bill, sr. lights cigar again, and sinks, with certain remarks suitable only for the 18th hole, into the over-stuffed chair. There he sits quietly, musing, pensive, thoughtful.)

Bill: Good music, all right. Guess they're going out. Always did love a good church choir, and a good organ. Something quieting, restful, comforting, about it. Always makes a fellow feel kind o' sad, or as if he oughta be better. Hm-m-m-m-m, 'spose I ought to go to church more'n I do. Not that I could get a whole lot out of it, but it might make Sue and the kids feel better. But it's no use: I can't listen to that old guy rave. If he would only preach like Fosdick did this morning—when a fellow has a man like that to listen to—

(Organ music slowly fades, dies. Choir voices are lost in the distance. Benediction, postlude, static.)

Super-Het: You have just been listening to the Sunday morning broadcast from station M.E.S.S. The service was held at the Park Avenue Baptist church, and the preacher was the Rev. Henry R. Adams, of Kalamazoo, Michigan, who is preaching in the absence of Dr. Fosdick. We trust you have enjoyed this service, and now we are signing off until three-thirty this afternoon, when—

But Bill Holiday, who listens to the finest preachers in the land, is entirely unaware that "Old Man Static" has the air to himself. His dank cigar smoulders between his drooping fingers, and goes out. Bill snores, peacefully.

Church is over.

Nationalism: The New Religion

By Harold Fey

IN RUSSIA all roads lead to Moscow. In Moscow all streets lead to Red square. In Red square the central object is the tomb of Lenin. Each day from five to seven the tomb is open to visitors. Long before the hour a growing queue forms before the guarded door. When entrance is permitted they file silently into Russia's holy of holies, past the glass coffin of Lenin, and out again into a new world. Something always happens to them. They come as visitors, eagerly, expectantly; they leave as pilgrims, reverently, inspiredly. That tired-looking corpse they have seen is the psychic center of a mighty nation. That ugly tomb is the Jerusalem temple of their new religion.

In China, a similar thing is happening. On March twelfth, 1929, the fourth anniversary of his death,

the remains of Dr. Sun Yat-sen were transferred with imposing ceremony from their temporary resting-place near Peking to Nanking, the new capital. Down a great avenue lately built through Nanking and across the lotus marshes to Purple mountain, the highest officials of the new China reverently carried the body to its gigantic new tomb, where, according to his own request, Dr. Sun will rest "in a coffin like Lenin's."

Already the multitudes are making their way to this other national shrine. Already Dr. Sun's is a name of mighty power in China. Protagonists of political or social schemes, no matter how opposite, all cite him as their authority. Public assemblies open with the people standing for three minutes in silent worship before his flag-draped picture, which

at the focus of attention in every hall and meeting-place. The Monday morning patriotic exercises of the schools conclude with a unison recitation of his brief will, which occupies the place in nationalist literature which we give to Lincoln's Gettysburg address.

The worship of Lenin and Sun Yat-sen is a striking illustration of the tendency of modern nationalism to take unto itself much of the emotional flavor and many of the practical effects of religion. These two instances are significant because in each of these cases the process is so new that the transition can be studied as it develops from a socially motivated revolution to another orthodoxy which seeks not to minister but to be ministered unto, supporting its claims by skilled appeals to the emotions clustering around the cultus of nationalism.

The tendency of nationalism to merge into religion is not new, and its present manifestations are not all in Russia and China.

Nationalism as Religion

It is a striking fact that several times in history the rise of nationalism has been preceded by a decline in the power of popular religion. In the early Christian era decay of the Graeco-Roman gods resulted in the syncretism of the mystery religions and the deification of the functions of the state through emperor worship. In the later middle ages widespread doubts concerning items of Catholic faith and practice produced the reformation and a revival of the influence of the political state in northern Europe, expressed in an exaggerated patriotism and the popular chauvinistic writings of Machiavelli and Erasmus.

The French revolution, which strongly influenced the character of modern nationalism, provides some good examples of nationalism's role as a religion. For instance, early in the Terror the assembly decreed that in every commune an altar to the fatherland should be raised, and on it the legend inscribed, "The citizen is born, lives, and dies for *la Patrie*." In 1793 Chenier proposed in the convention a religion of "*la Patrie*, common mother and divinity," and five days later came the enthronement of the actress Mailard, who, with the approval of the archbishop, was worshiped as Reason in the cathedral of Notre Dame. Many priests and high church officials renounced their vows and espoused the new religion, worshipping at the behest of the state before shrines of the god of nature, to humanity, to science, to reason and to progress.

In both Russia and China the popular faith had long fallen into disrepute. In Russia, corrupt and wealthy orthodoxy united with the tsar in repressive measures against the poverty-stricken people, and consequently the church was both hated and feared. In China, the old gods were rapidly retreating before the onslaughts of western science and machines.

The three great religions of old China—Taoism, Buddhism, and Confucianism—were all rejected by that increasingly powerful group educated in western universities. This sickness of the accepted faiths, coming at a time when political change was imminent, gives the more fanatical side of nationalism its opportunity.

National Saints

Already we can see nationalism in these two countries taking unto itself much of the furniture of religion, as well as something of its emotional flavor. Dead national heroes become saints. Their human faults are forgotten; their virtues are stereotyped into patriotic patterns. Barren economic and political theories, through the sacrifices of the saints, become sacred writings, requiring not criticism, but championship. Birthplaces, tombs, and battlefields become hallowed shrines, inviting the pilgrimages of the faithful. National flags gather around themselves an elaborate ritual, prescribing an etiquette of respect which looks strangely like worship. Birthdays of the hero-saints and anniversaries of national events become patriotic holy days, when the national hymns of war are sung, and the writings of the fathers are opened and read in the hush due the scriptures of nationalism.

As nationalism passes from stage to stage under these younger governments, its development toward religion supplies valuable object lessons for the understanding of our own situation. "Life is hard," says a working girl, standing with her friend in the queue before Lenin's tomb, "but somehow, when I come here, I feel that I get a new strength." There is something more than the outward form of religion here, as there is in the following incident which Miss Dorothy Thompson also brings out of Russia: A peasant, questioned as to the equal honor which he gave to an ikon and a picture of Lenin in his room, replied, "Both are holy."

Sacred Institutions

Have we, with all our elaborate reverence for the trappings of nationalism, with our battle flags in the churches, with our bibliolatriy toward the constitution, with our rites before the tomb of the unknown soldier, with our righteous indignation when we are told that the men connected with the foundation of the country were human and fallible, with our pious refusal to allow an impartial discussion of the wars in which we have been involved to be presented in histories to the children in the schools—have we nothing in common with this narrowly uncritical and naïve faith?

"Communism has become a national faith," says Miss Thompson. "Leninism's priests, pledged to atheism, bring to communism the passion, discipline, sacrifice, and renunciation of every individual human right which only great religious movements could command." Is that so different from nationalism as

we have known it, when it lives, as it does today in Russia, under the constant threat of war? In a war psychosis—which in these days of great armaments is never very far away—the assumptions of nationalism supply the psychological climate in which we all live and move. Our own more or less crude ideas of political and economic right at such times blaze forth into a national faith. Our institutions become sacred, and to question them is the worst heresy of this age. To save our institutions, which happen to be capitalistic, we resort to increasingly rigorous state socialism, justifying the economic sacrifice to the individual by proclaiming from our altars that "the citizen is born, lives, and dies for *la Patrie*." Furthermore, we demand as an obligation from all the people, "the passion, discipline, sacrifice, and renunciation of every individual human right which only great religious movements (can) command."

Remembering these things, is it not fair to assert that the tendency which we observe in Russia and China has touched us also? Here, too, nationalism

has taken over many of the forms and much of the emotional flavor of religion, the difference being merely the debatable one of degree. And since this is true, is not the logical cure the strengthening of popular religion, whose decline has always preceded nationalism's rise? And will not that strengthening best come to the people's faith when Jesus' ethical principles and way of life sting our anemic social conscience into honest acknowledgment of the fact that in bowing down before the false gods of nationalism we have all sinned and come short of the glory of God?

It is time for repentance. The war system, with its rapidly multiplying cells, is an insatiable social cancer, blindly killing the life it is feeding on. If civilization is to keep alive and find a cure for war, civilization's blood-stream of religion must be purged of all vitality-sapping isms. This is especially true of nationalism, for there is more than a suspicion that there is a direct connection between nationalism and the cancer.

What Do We Do When We Worship?

By George H. Betts

THIS question was the theme of a recent discussion among a group of students, teachers and ministers with whom I had the privilege of sitting in. "The essence of worship," hazarded a distinguished religious educator, "is a spirit of inquiry and discovery." And the hungry students pounced on this. Inquiry about what? Discovery of what? And is this all? They wanted to know. In the end some of them looked doubtful over the answers given.

Hardly any word in the ecclesiastical lexicon, I suppose, is more used than worship. To many ministers the Sunday morning program is public "worship." "Worship" occupies about one-half of the time devoted to the Sunday school. We are told in catechism and creed that we should worship God. What, then, is worship? What does one do when one worships? What must be the nature of one's mental processes in order properly to say one is worshipping?

Worship and Bishops

This was the form of the complex question which, under the stimulus of the discussion referred to, I imposed on some fifty religious leaders of first distinction in pulpits, professorships, presidencies of theological schools and official positions of the church. I did this primarily for my own enlightenment, but the responses were so significant that I cannot forbear sharing them with others. Since the correspondence was informal and private I of course

refrain from the use of names in connection with quotations.

Being a Methodist, I naturally thought first of our spiritual fathers, the bishops, and so sent my inquiry to twenty-five of them selected as best I knew how for influence and leadership. Twenty did not reply, and I am therefore forced to conclude that the question I asked lay outside their official responsibility or province to answer. Of the five bishops who responded one says that he "has no time to give the matter the careful consideration which it demands" and therefore does not answer my question. Another excuses himself on the ground that there is "hardly anything I could say that has not been better said in the various volumes," and adds that it is "not a subject upon which he has specialized." A third says that he will want to give the matter careful consideration and "will take pleasure in sending to you later my interpretation of this important theme." This was three months ago but no further answer has yet been received. Two of the twenty-five bishops sent revealing answers.

Besides these, twenty more of my correspondents seriously undertook to answer my question, one of them by sending me a sermon on the theme.

A Protested Question

One distinguished clergyman, known and heard on two continents, enters a strong protest against the asking of such a question. "The best possible way to destroy both the attitude and the reality of

of the being, since this thing of preceded, thening ethical, al con- ct that onalism, lory of n, with social If civi, ar, civi- rged of true of on that sm and

worship," he says, "is such self-analysis as this question indicates." He concludes that "the modern mind is so busy watching its own wheels go round that it is losing touch with all the great sweet realities that make life worth while;" and finds that our young people are "turning their minds in upon themselves with the most appalling kind of introspection and thereby losing faith in their ability to arrive at truth in the spiritual field."

Probably all will grant that self-analysis and worship cannot go on at the same time. There still remains the problem, however, for the educator and the minister. If we are to train others in the practice of worship we must have some notion of what it is we are seeking to lead them to do.

Response to Highest Values

Another correspondent, one whose works are eagerly read in the field of religion, answers my question by quoting Hocking: "Worship is the renewal of our hope in life's meanings. The method is essentially the turning of the eye from life's distraction and its chaos to what is purposeful and representative of its highest meaning."

A writer whose work has done much to clarify the psychology of religion says: "Worship is the spontaneous response to one's sense of highest values felt as supreme objects of devotion, the response actuated usually by the release and free expression of the deeper and higher selfhood and the feeling of admiration for the object that symbolizes the values."

A man who has written much in the field of worship cautions: "I should hesitate to regard worship as a mental state. It seems rather a critical passage in the process of mental growth which takes place under certain conditions. The chief characteristics of this passage or process is a reorganization of one's desires and purposes and also probably of one's evaluations of his previous experiences. This reorganization should be further characterized as taking place in the presense of some challenge such as might be offered by a person or an ideal of a person."

Originally, one may remark, worship was a *transitive* verb; it had an object. One is forced to wonder if one considers some of the definitions whether the object has been lost sight of. Can we worship without an objective something toward which our activity of mind or soul is directed?

A Transitive Verb

Let us turn further to the interpretation of worship by others of my correspondents—Coe, Cadman, Hartshorne, Starbuck, Niebuhr, Hough, Eiselen, Fosdick, Coffin, Hughes, among the list. Here in most cases the object of worship is included in the definition: "To worship is to experience reality, the feeling of existence, to feel kinship with the whole. In my own case the experience is a compound of awe, fascination and harmony."

"Worship is reverential silence. It is meditation or contemplation filled with holy desire. One result of worship is that the Divine makes himself more plainly and easily understood by the worshiper. Another result is a spiritual glow accompanied by an eagerness on the part of the worshipers to have others become conscious of a similar experience. The consciousness of the presence of the divine is the deepest element in it all."

"Worship is that attitude of both mind and heart wherein they recognize the presence and power of God; are moved by the possibility of his gracious help; and hold themselves in ready obedience to his will." This definition, says the writer, guards against merely emotional excitement which is often inspired by the more esthetic accompaniments of worship; against responsiveness to what is only an impersonal mystery; and against losing oneself in a rapture that does not relate itself to life.

Knowing as I do the fine religious quality of one correspondent, I was somewhat startled at the statement: "I do not worship. I do not know by personal experience what it means. What the psychology books say you know as well as I."

Is It Corporate?

One distinguished preacher insists that for most persons corporate (group) worship is necessary and that the average person cannot worship alone. Contrary to this is the position of another: "All realizations of fellowship with God regardless of the forms they take and whether they occur privately or in an assembly are worship."

A greatly beloved speaker and writer has this to say: "The philosophy of worship rests back upon the fact that the most saving thing in our lives is not to be found in those forces that serve us but in those which we serve. A man is redeemed not by what he enslaves but by what he adores. Worship is the conscious recognition of the beauty, the truth and the goodness which are God and in contemplation of which a man is carried out of himself by something greater than himself to which he gives himself. The result of such an experience is liberation, integration and direction of life."

Another makes worship identical with adoration: "The essence of all worship is adoration and until that state of mind is absolutely in control the end of worship is defeated." Still another evidently generalizes worship, saying: "All genuine religious experience is of the same nature as worship."

A striking thought comes in the words: "Worship is a giving of his value to God. To me it is essentially appreciation. The worship processes are like those which we employ in admiring a noble character or appreciating music or poetry or nature. The difference is not in the mental process so much as in the objects contemplated."

Adoration is again emphasized in these statements: "The essence of worship is an approach to

God in adoring affection and trust." "Worship is the adoring wonder and love and self-oblation directed toward the object of worship. Out of contemplation of the object of worship arise awe, thankfulness, a sense of unworthiness, and an emotion of love carrying with it a desire to make an offering, a sacrifice; and also the desire for union with the object of worship."

Somewhat more of the intellectual element is emphasized in these two quotations: "Worship in its essence may be defined as any act or effort bringing into play the entire personality, and which has as its objective the deepening or intensifying of the worshiper's consciousness of one's relationship to God. This results in a protective sense of relationship toward one's fellows."

"The worship process is first to be conscious of the supreme Being, then comes a consciousness of one's inadequacy or smallness followed by a feeling of confidence that there is a relationship between the spirit of man and the spirit of God. As a result should come the desire to reach after some finer expression in life."

Fellowship with God

This richness of meaning is expressed by one to whom religion owes much: "We begin to move toward the possibility of worship when we feel that we are a part of something larger than ourselves. As that feeling sharpens and becomes concrete the larger life itself takes on a personal quality and at last becomes the God whose face we see in the face of Christ. Any sense of brooding fellowship with the larger life of which we are a part has in it the elements of worship and worship becomes most potent and productive when it becomes fellowship with a Christlike God; a fellowship which participates in his purposes and shares his passion for goodness and beauty and truth."

A distinctly different idea is the following: "Worship is man's act of homage to his deity. It is the outgoing of the soul to God in reverence, honor, gratitude, love, adoration and finds expression in many diverse forms and ways."

Seemingly these definitions are too diverse to make a definition out of them. But a close study of them reveals that a common element appears in nearly all. This is reference to the *object* which calls forth the worship. Those who do not emphasize this object as an essential factor in worship speak of it as "reorganization of one's desires and purposes"; "spontaneous response to one's highest sense of value"; "turning from life's distractions to what is purposeful and representative of highest meaning."

Perhaps in compensation for bringing this rich list of really significant definitions I may be allowed a few observations of my own. These, like the statements quoted, must be somewhat dogmatic.

First of all, on the possibility of arriving at any satisfactory definition of worship. It is likely that worship, like religion itself, takes so many diverse

forms and engages such a complexity of experience that its meaning can never be satisfactorily generalized and boxed up in one single inflexible statement. Probably the more fruitful way is to try to describe some of the processes common to the minds (soul no longer has much standing, it seems) of most worshippers.

First, worship requires an *object of reference*. This is to say that worship is still a transitive verb. We worship something if we worship at all. This object may be anything or person whatever so that it is able to call forth the requisite activities of mind in the worshiper. At the highest the object of reference is God.

Involving the Whole

Second, worship involves the *whole* and not just a part of the active mind.

1. To begin with, there must be something *known*—some impression, meaning, concept, call it what you will, of the object of the worship. One cannot worship an "unknown God" if by unknown is meant a God who has no meaning, who is not conceived or imagined or postulated. And it naturally follows that the meaning God has for the worshiper will determine the quality of his worship. An insignificant deity could not command significant worship.

2. Accompanying the meaning given the object of worship, is a resultant *emotion*. If the meaning is sufficiently rich and worth while, then emotions of admiration, appreciation, reverence, love, devotion, follow like night the day. If the meaning ascribed to deity calls forth negative emotions such as fear, dread, apprehension, then worship sinks to the level where it is no longer properly worship.

3. Given a concept of God that is full of rich meaning, capable of calling forth the deeper positive emotions and there naturally arise purpose, good will, the desire and intention of realizing in the worshiper's own life this richness and perfection of meaning which he ascribes to his deity. It is at this point, and this only, that worship has the power to "integrate" the life. Worship that does not carry through to the purpose and desire of identifying the self with the worshiper's ideal of his deity has no power of integration.

A Definition

In briefer form let me proffer, then, my definition of worship: Worship is the active will and purpose to realize in one's self the highest qualities ascribed to the Being worshiped; this will and purpose being moved by emotions such as appreciation, reverence, love, awe; which in turn are called forth by contemplation of conceived attributes of this Being, as beauty, goodness, power, truth.

This definition, as was probably the case with all of those presented from my correspondents, thinks of worship at its full. The genetic adaptation of the definition to children and the spiritually undeveloped must be left for later discussion (if any).

Measured by the requirements of our quotations and the formulation just preceding, how much of what passes for worship in our congregations and church schools rightly falls under the term? Little, probably. Yet that little is too valuable to lose.

My conviction is that the time has arrived when the church should consider anew in the light of our present knowledge of the minds and hearts of men the whole question of the nature of worship and how the church can best help men in its practice.

B O O K S

The Glory of Gothic

THE WORK OF CRAM AND FERGUSON, ARCHITECTS, including work by Cram, Goodhue and Ferguson, with an introduction by Charles D. Maginnis. The Pencil Points Press, New York, \$25.00.

THIS SUMPTUOUS QUARTO, containing 343 plates, is primarily a presentation of the work of the distinguished architects whose names appear on its title page, but it might be considered as a point of departure for the study of architecture in America and especially for a consideration of the gothic revival which has come about largely through the influence of these men and their immediate associates.

It was late in the development of American culture that art and religion sufficiently overcame their mutual estrangement to begin seriously to attack the problem of providing religion with an adequate, appropriate and beautiful architectural expression. The older American style of architecture, as applied to our most important civic buildings, such as the capitol at Washington and most of the state houses, derived with but little modification from that form of Italian renaissance whose pattern was set by Palladius. It was a grandiose rendition of the same theme which had found expression in the early, and often lovely, colonial churches. But the state house style of architecture was manifestly unsuited to religious uses. Richardson's peculiar contribution, a highly picturesque adaptation of southern French romanesque, was, like Ulysses' bow, an instrument which nobody could handle but himself. Various influences combined to produce interesting and valuable ameliorations of the architectural commonplaceness in the fields of domestic, civic and commercial building, but most of our churches remained, as architecture, simply bad—and even worse when not simple.

Gothic churches, mostly Catholic and Episcopalian, had been built in America before 1890, but it can scarcely be said that any of them had added much luster to the gothic tradition. Even of St. Patrick's cathedral, New York, the most that can be said is that it is a very large church of respectable design, occupying an exceedingly valuable site on Fifth avenue. The new birth of gothic in America is due in large measure to the work of Goodhue and Cram. Of the two minds, Goodhue's was the more modernistic and the more varied in its sympathies (see the Nebraska capitol), Cram's the more medieval. It cannot be forgotten that less than a year ago Cram underwrote the opinion that Spanish civilization and religion were far superior to anything that it had yet entered into the American mind even to conceive, much less to execute.

But, thorough medievalist as he is, Cram's contribution to American ecclesiastical and academic architecture by the erection of gothic structures of real distinction has been of enormous value. It was he who undertook the difficult and dubious task of changing the style of the Cathedral of St. John

the Divine from the romanesque of the original plan to the gothic of the present design, the pictures of which constitute some of the most important illustrations in this book, as the building itself is the most notable structure in America. The Princeton university chapel, the West Point chapel and the Fourth Presbyterian church, Chicago, are among the other notable gothic churches represented, not to mention academic buildings, several Georgian churches, a few residences, and many designs for church furniture and details. The book is a tour de luxe through some of the architectural glories of America.

WINFRED ERNEST GARRISON.

Books in Brief

THE CHRISTIAN FAITH. By Friedrich Schleiermacher. English translation from the second German edition, edited by H. R. Mackintosh and J. S. Stewart. Scribners, \$6.50.

It is scarcely too much to say that, next to Calvin's Institutes, this magnum opus of Schleiermacher is the most important and influential work of theology which has appeared in the whole history of Protestant thought. The lack of an English translation has been a serious handicap to students who cannot readily read German. The translation is the work of several scholars, and the publication has been backed by the Hibbert trustees and by several universities and seminaries. To those who know how significant Schleiermacher's contribution has been in the thought of the past century and how completely it is summed up in this work, no word will be needed to emphasize the value of this translation.

MAKING THE FASCIST STATE. By Herbert W. Schneider. Oxford University Press, \$5.00.

Of the half dozen fairly recent books in English which make some plausible pretense to adequacy in their presentation of the spirit and history of Fascist Italy—not to mention many more than that number in the same field whose inadequacy is patent—Schneider's is incomparably the best. He has gone far beneath the surface. Without becoming in the slightest sense an apologist for the Fascist regime, he indicates with the utmost clarity that Fascism is something quite other than one of those sporadic tyrannies which have sprung up from time to time through the whole history of Italy, that it has a distinctive political and social philosophy. It is in the interpretation of this, and in the illustration of it by citation of the concrete events of Fascist history and by copious extracts (over 100 pages) from Fascist documents, that the author makes his most distinctive contribution. With reference to the relation of the state to the church, he has a feeling that the state has rather taken the church into camp; or if not quite that, that at least it has cleverly maneuvered itself into such a position that it gains prestige from the very tension which has existed between them. He writes recently enough to take into account the strained relations which ex-

isted in the spring of 1928, but not recently enough to cover the new treaty and concordat of Feb. 11.

CAVENDER'S HOUSE. By Edwin Arlington Robinson. The Macmillan Company, \$2.00.

In a narrative poem of a hundred pages, the foremost of American poets deploys in full force the qualities which have given him his distinction. The story itself—there really is no story, except a mere theme, conveyed by hints and indirection which gradually piece together into a pattern when more than half the pages have been turned—but such story as there is might have been taken from the records of a criminal court, or from the headlines of a sensational tabloid newspaper. The same might be said of many of the world's greatest stories. The factors are: a love too possessive, clutchy and self-regarding to be more than a claim upon its object; a jealousy, whether baseless or not we never learn, which, in either case, makes upon its victim the

spots it fears to find; a crime of violence well concealed from public knowledge. And the poem itself is a conversation, twelve years later, between the husband and the wife, one living and the other dead. A macabre situation, but to a poet who is also a thinker it affords occasion for keen analysis and for the portrayal of the most illusive shades of emotion. Only an artist of the greatest ability could develop from this somber theme so much of beauty and could handle with so much emotional and verbal restraint, yet with such profound comprehension, the materials which he brings to its development. Within the dimensions of the poem, the author has space to unfold the subtlest implications of the situation which he has created, but he does it without once lapsing into diffuseness, which is the pitfall dugged in the path of every writer of blank verse. For a hundred pages he maintains the verbal economy appropriate to a sonnet. If the theme is somber, the poem itself is luminous with insight, imagery and terse felicity of phrase.

W. E. G.

CORRESPONDENCE

Not a Representative Example

EDITOR THE CHRISTIAN CENTURY:

SIR: I was somewhat surprised when I received *The Christian Century* for April 24 with a statement on page 550 which reflects upon the Free Methodist church. In this statement attention is called to a woman with hysteria "that rolled in the sawdust." Perhaps the woman in question never was nor never could become a member of the Free Methodist church.

During the last 25 years I have visited 48 foreign countries and met with the religious groups throughout the world and it is my humble opinion that a survey would show that the leaders of our educational institutions, our ministers and laymen will compare favorably in saneness with other religious groups.

This statement in *The Christian Century* will greatly offend a great many of our leading men who have been interested in your publication and are subscribers to the same. Personally I resent taking an isolated incident to classify a denomination with the groups that appear in the article of your publication.

Los Angeles, Calif.

L. GLENN LEWIS,
General Educational Secretary.

In Favor of a New Name

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on the Wisconsin wet victory and dry enforcement is timely and excellent. A short time before the death of my friend, Wayne B. Wheeler, I wrote him suggesting changing the name of the national Anti-saloon league to the national Law Enforcement league. You will readily see the wisdom of this change. The saloon is no more as an institution in our country. It would do away with the prejudice of the enemies of the league, as all good people are in favor of law enforcement, and it would give an excellent reason for reorganizing the dry forces.

Columbus, O.

FRANK V. IRISH.

An Attorney Speaks

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your editorial on "Lawyers Organize to Defeat Law Enforcement." I rejoice that these lawyers have formed this organization, not as you say to "defeat" law enforcement, but to show the thoughtful element in our population to what lengths the congress of the United States has been driven by the fanatical Anti-saloon league and the lobby of Protestant

churches. Lawyers, not being as vicious as fanatical preachers, are horrified to see that, in the silly Jones law, a man who has sold a few glasses of beer, may, if perchance an underling of the Anti-saloon league or the church lobby sits on the bench, receive as great punishment for an offence having no moral turpitude, as he would if guilty of manslaughter.

Not drinking anything myself except water and postum, it makes little difference to me personally if the fanatical forces above mentioned coerce congress into passing laws punishing liquor offences with death, but I am both amused and saddened to think that, in free America, we have such a silly sumptuary law as the Volstead law and the Jones law, its amendment. But congress and the state legislatures can fill thousands of books full of such laws, and they will never be enforced, for they have no appeal to the mass of the American people. The Lord Jesus Christ, who both made and drank wine, and the good Samaritan, who carried some with him on his journey, would be in the toils of these crazy laws, if they were in America today, unless they would conform to the standards set up by the Anti-saloon league and the church lobby.

Butler, Pa.

C. HALE SIFE.

Publicity for Prohibition

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent issue you stress, rightly, the serious effect of the recent Wisconsin repeal vote. I am convinced that a stern struggle is before us—a double struggle both to *keep* and to *enforce* prohibition. It is sterner than ten years ago because to date enforcement has so poorly succeeded and we have that heavy handicap. The issue will be determined by public sentiment. That is the most powerful force in the nation.

Public sentiment is not now with prohibition as it was. The seeming debacle of enforcement has wearied and disgusted many otherwise staunch prohibition people, they concluding that it cannot be enforced. In manifold ways and by the psychological method of indirect suggestion, the press has given the nation the idea that it is a tragic farce. The public does not think. It is guided by impressions.

In the Y. M. C. A. building here are a dozen excellent anti-liquor posters. They are splendidly prepared. Their argument, brief and pithy, is irresistible. Why are not these placed in the store windows and public places where they will reach the *public*? Churches, etc., do not need them. It is the masses who need to have this side of things brought before them.

Why cannot the Anti-saloon league and all other allied forces

launch at once a movement of this kind to reach the "public"? We cannot depend on the press. Billboards throughout the nation would be a tremendous aid, but probably too costly. Local groups would finance and superintend the placing of the posters. Merchants and others would have to recognize us, as they do the wets, with window space. Is not the building of public sentiment the immediate task, and is there a better way to do it?

Scranton, Pa.

EUGENE B. SMITH.

Safed Raises a Question

EDITOR THE CHRISTIAN CENTURY:

SIR: When the postman bringeth the Best Paper on Earth, then doth this subscriber search in it for the Parable of Safed the Sage and straightway he devoureth it.

Now it came to pass that when he read the parable on "The Indispensable Man," this subscriber was reminded of a time many years ago when Safed was conducting a department in the columns of the Advance, for the discussion of moot questions in the churches. Then was asked of Safed a question on this wise: "It hath been noted that when in the on-going of the Kingdom of God a prophet of the Lord taketh it into his head to resign, he can do so and withdraw gracefully without making a disturbance in that Household of the Lord. But if the members of the church or any respectable portion of them see that his usefulness in that corner of the Lord's vineyard is at an end and the Parson doth not see it, then there is a Ruction and the Mischief is to pay. Now what, O Safed, is to be done that the Work of the Lord be not hindered in that place?"

Then did Safed answer the question with an article headed, "How to get Rid of the Minister!" In this article, he read the church a lecture on supporting the Pastor so loyally that they would not need to get rid of him, but he gave no solution to the problem of what to do when all this has been done and still there is a misfit and the work of the Lord is halted or on the decline. Howbeit, Safed wrote another article, in which he asked for Help in answering the question, but in the end no answer to the question was given. It is gratifying to see that after many years of experience Safed now sees the other side of the case.

Possibly the Methodists have the best solution to these differences which are bound to arise in the church as in every other human institution. A Man of Authority called the District Superintendent hath the power to stand the church in one corner and the parson in another and to say, "Now you both behave yourselves until Conference and then will the Bishop take your case in hand and there will be a New Deal."

Many years ago, it may be an hundred, there lived a Prophet of the Lord who was held in high honor by all the saints in all the region in which he dwelt. And in the diary of his Good Wife there appeareth various and sundry items like unto this: "Husband gone to Pumpkin Corner to help them quarrel," or "Husband gone to Squash Hollow to help them quarrel."

Greenfield, Mass.

E. K. SHELDON.

Faith Healing

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with much interest the article in the current number concerning the healing ministry of Aimee Semple McPherson. I hold no brief for the "Prophetess of Angelus Temple" but it seems to me as if the article does not deal fairly with the situation. So might a Jewish critic have written regarding the crowds that followed the man of Nazareth or his disciples. Would it not have been much more fair for this critic to have given some attention to "case study" and to have found out whether these people who claim to have been healed, actually did find physical and spiritual rehabilitation? The fact that their testimonies seem impossible does not, necessarily, prove that they were not true.

In conclusion, the writer exclaims: "How much nearer to omnipotence is the God who works through cause and effect than the one who works through Aimee?" But, is he sure that

the operation of the law of cause and effect is not seen in these miracles of healing?

In an article in a recent magazine, a prominent physician calls attention to the fact that the fear of heart trouble, for instance, creates a toxic condition that may induce or aggravate heart trouble. If *fear* works that way in the realm of cause and effect, may not *faith* bring about beneficent results? With all due respect and gratitude for the wonderful work accomplished by Red Cross nurses and physicians in the prevention of disease, if it should be true that there is a spiritual source of healing untapped by this material age, is it not worth our thinking about?

Geneva, N. Y.

RAYMOND HUSB.

From a Centralia Prisoner

EDITOR THE CHRISTIAN CENTURY:

SIR: The enclosed letter from Eugene Barnett, one of the Centralia I. W. W. prisoners in Walla Walla penitentiary, should be of interest to many who read your magazine.

Pilgrim Church,
Seattle, Wash.

FRED W. SHORTER.

[ENCLOSURE]

Dear Mr. Shorter: I will try to write you a few lines to thank you for the support you are giving us in our fight for belated justice. I assure you that we appreciate the help of yourself and the other ministers very much. The efforts of yourself and colleagues to arouse the church people to a realization of the terrible injustice to which we have been subjected for nearly ten long years should bear fruit in the near future.

Mr. Shorter, I am not a hypocrite, and as I am going to ask you to send copies of this letter to several church publications, I want to make my position clear, so no one can say I am flying under false colors. I want the aid of the church people because I am innocent, and because it is the duty of every American citizen, and more especially of those who profess to be trying to live a righteous life, to protest against injustice.

My father and mother were Christians. I was raised in the Advent Christian faith, and for years took an active part in church and Sunday school work. Also in the Epworth league, of which I was a member. But the fact that in the class struggle the church is almost invariably against the workers and on the side of the oppressors, caused me to quit the church and throw all my energy into the labor movement, which is continually striving to better the conditions under which the producers must toil, and to secure to them a little more of the product of their labor. . . .

Since I came into this place I have lost what little belief in God I had left. I cannot believe that there is a God who would be so cruel as to listen to the prayers of my mother, whose faith is unbounded, for more than nine long years without touching the hearts of the parole board who profess to believe in him. Each member of the parole board has admitted at one time or another his belief in my innocence. Yet they hold me here and release men who are admittedly guilty.

I started working in a coal mine before my eighth birthday, and have earned my living by the sweat of my brow ever since.

You have met my wife and son, so I do not need to tell you what a fine family I have. I am proud of them. When I was outside my evenings and Sundays were spent with them. They were the joy of my life.

At no time in my life have I ever loafed around saloons or pool halls. Yet the editor of the Pacific Christian Advocate tells us in his issue of February 14 that 99 per cent of his readers are not interested in the Centralia case. That is exactly why I lost interest in the church. Its membership shut their eyes to such terrible crimes as the railroading to the penitentiary of eight innocent men, and their incarceration for nearly ten long years.

I had absolutely no connection with that trouble in Centralia, and was framed-up simply because I witnessed the attack on the hall before a shot was fired, and told the truth about it.

Walla Walla, Wash.

EUGENE BARNETT.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Einstein Believes in Spinoza's God

Prof. Albert Einstein, whose theory of relativity was said by Cardinal O'Connell of Boston to be "a cloak for atheism," reveals himself as a believer in "the God of Spinoza" in a radio message made public by Rabbi H. S. Goldstein, of New York, its recipient. The scientist's message reads: "I believe in Spinoza's God, who reveals himself in the orderly harmony in being, not in a God who deals with the fates and actions of men." Einstein's radiogram is a reply to a question from Rabbi Goldstein as to his belief in God.

Presbyterian Seminary Gets Large Gifts

Following the graduation exercises at Presbyterian theological seminary, Chicago, Pres. John Timothy Stone announced gifts totaling \$400,000 toward the 3 million building fund of the school. This is added to the \$1,500,000 pledged last year by Cyrus H. McCormick, Harold F. McCormick, Mrs. Emmons Blaine and others. The alumni association has pledged itself to raise, during the next five years, among its 1,500 members \$372,000, this to cover the cost of the main administration and classroom building. Dr. Stone announced the election of Dr. Norman E. Richardson of Northwestern university to the chair of religious education at Presbyterian seminary.

T. R. Glover Declines Call to Yale

Dr. T. Reveley Glover, of Cambridge, Eng., who was offered the chair of early Christian history at Yale divinity school, has cabled his declination. Dr. Glover lectured at Yale in the New Testament department during the past year.

Catholic University Receives Million

Rev. Joseph Schrembs, secretary of the board of the Catholic University of America, reports that Mrs. Justine B. Ward, of New York, has left a trust fund of a million dollars for the establishment and maintenance of a school of liturgical music at the university.

Peace Conference at Browns Mills, N. J.

Under the auspices of the American Friends service committee, a conference of young ministers, seminary students and other future leaders was held at Browns Mills, N. J., April 2-5. Sixteen seminaries were represented, among them Hartford, Drew, Princeton, Yale, Union, Colgate-Rochester and Auburn. More than 200 persons attended, and listened to addresses by Elbert Russell, E. Stanley Jones, Sherwood Edgdy, Alexander Purdy, Bruce Curry, Wilbur K. Thomas, Henry J. Cadbury, F. J. Libby and a number of other leaders. A national God is compatible with warfare; monotheism for all nations is not. War is ever with us as long as we do not cleanse our country of social problems; it cannot be abolished without destroying these causes of war within every nation. Christianity will go

no further in its world-influence unless it goes deeper, unless we practice our religion without adulterating it; Christianity is loyalty to all mankind, patriotism is loyalty to only a part—these were a few of the thought-provoking ideas expressed by the speakers.

THE Olympic, which carried across the Atlantic Major Seagrave, now knighted, carried also Dr. Stanley Jones. The ship was late, so that instead of meeting him on the Friday evening, I descended upon him at breakfast on

Dr. Stanley Jones Saturday. Till the hour when he took train to Liverpool, he talked in his open-hearted way to us and I shall always count that conversation among the happy memories of life. He told me that he had been talking four hours a day for months, but of the subject which holds all his heart and mind, Christ in India, he does not grow tired. Certainly he will have no rest while he waits in this country for his boat to sail. Like all who have a deep spiritual experience, Dr. Jones is a man who does not dwell in a fool's paradise. He knows the real danger in India, that Hindus will appeal to the Christians to agree to a compromise, and call things square; he knows the perils of syncretism, as well as of secularism, and I think he is quite prepared to discover a changed attitude towards himself when he returns to press the matter still further and to call for an acceptance of Christ as the way. Upon the training of men for India he has clear and, in my judgment, entirely sound views. They must not be trained to be leaders, but go out prepared to be servants, and to win whatever leadership may come to them through service. Into the immediate political issues he would not enter; his work lay in a field into which politics cannot come—a field none the less of immense significance for all social and political life. India needs a basic belief in life, and it is the work of the Christian *guru* to offer life in the name of Christ; this life will enrich and inspire personal character, and character will change the political scene.

The Political Arena

The first round on the broadcast platform was not of any great significance. Neither the secretary for war, nor Mr. Arthur Henderson showed any marked gift for the use of this novel road. This week Mr. Baldwin is to speak in a mass meeting and give his fighting orders. One of his ablest men suggests the slogan: "Up with the empire; down with the slums." But so far there is no sufficient recognition from the conservatives or from labor that Mr. Lloyd-George has come back and has united the liberals again under the cry, "We can do away with unemployment." Labor seems to hesitate

Large Gift to Ohio Wesleyan Announced

Announcement is made by Pres. Edmund D. Soper of Ohio Wesleyan university of a gift of \$100,000 to the school by John R. Goodall of St. Louis, long a resident of Delaware, O., the seat of Wes-

British Table Talk

London, April 16.

between saying, "He stole it from us," and "It is impossible." Some say one, some the other, some both. . . . The action of the viceroy in exercising his powers to pass by an order in council a measure which the legislature in India was precluded from considering by Mr. Patel, has not aroused any strong protest. Most men trust Lord Irwin and believe that in taking action against the revolutionary agents of communism he has the real support of the greater number of Indians and the public safety bill seems all the more necessary after the outrage of April 8. But, once more, the nation has not given much of its time to India.

A Test for Politicians

A council of bishops and Free church leaders has called Christian citizens to seek the election of candidates who will insist upon the reference of all international disputes to arbitration or conciliation; press forward without delay a drastic reduction of armaments; press for a more intense and comprehensive effort to grapple with the problem of the coal industry; advocate a more aggressive policy of slum clearance; urge the importance of the continued education of children beyond the age of 14, and will do all in their power to secure the opportunity of work, whether in this country or overseas, for all, especially young persons.

And So Forth

The income tax officer who sent a form of assessment both to Mr. William Shakespeare and to O. Khayyam, Esq., had a blind spot; an editor-friend of mine showed me a letter he had received recently addressed to Robert Louis Stevenson. We all have blind spots somewhere; the man who asked "What are Keats?" probably knew many things unknown to the literary man. . . . There were in 1927 94,676 persons paying supertax in these countries—that is to say, with over £2,000 a year. There were 147 with incomes of over £100,000. These figures were lower in 1927 than in 1926, and the nation's gross taxable income was £2,904,000,000, the lowest since the end of the war. These sums will bring out the plain fact that as a nation we have been going through hard times. . . . Sir J. M. Barrie has made several handsome gifts of late, notably the rights in "Peter Pan" to the Children's hospital in Great Ormond street. The gift is estimated to be worth £2,000 a year. Long ago Charles Dickens raised much money for this hospital.

EDWARD SHILLITO.

layan and a former student there. The purpose of the gift, which was in cash, is not to be made public until a later date.

Scientist Says World's Present Need is Consciousness of God
Six members of the American Philo-

Special Correspondence from Japan

Sapporo, April 1.

THE nation-wide evangelistic campaign under the guidance of the committee of fifteen and working in close coordination with the National Christian council, is now well under way and gaining genuine momentum.

Evangelistic Campaign Gathers Momentum Mr. Kagawa, having visited Manchuria, the

island of Hokkaido, and certain points in northern Japan, is now turning his attention to eastern Kyushu and the Loo Choo islands. The scope of this great inter-denominational effort may be judged by a glance at the roster of speakers giving of their time and effort throughout the empire. What satisfaction there is in finding among these such men as Dr. I. Nitobe, a devout Quaker and a former secretary of the league of nations, now compiling reminiscences and pursuing other literary activities at his home, but never too busy to witness for Christ to his non-Christian fellowmen. In another part of the empire we hear of the evangelistic activities of Mr. Hampei Nagao, the great temperance and social purity advocate, perhaps the most powerful Christian layman in Japan.

John R. Mott Visits Japan

And now comes Dr. Mott. Of what mighty import in the life of the orient are the visits of such world leaders! Be not mistaken: non-Christian lands recognize and welcome spiritual leaders to their shores, and hearken attentively to their messages. Recall the magnificent demonstrations of affection at the time of General Booth's visit several years ago; no hall could accommodate the masses wishing to hear him. More recently, when Tagore, the Indian poet and mystic, passed through Tokyo en route to Canada, he was prevailed upon against his desire to speak to a vast audience, and he could not get away without a tentative promise to make a longer visit in Japan on his return trip.

Dr. Mott and Japan's Youth

Dr. Mott was last in Japan in 1925, then in the capacity of international Y. M. C. A. leader. Great was his impact both then and in the years that followed upon the lives of Japan's student generation. What corresponded to a Japanese Christian youth movement came into existence and it seemed that a new moral passion was about to grip the entire younger generation of Japan. The sine qua non of all social movements is a constant stimulus from abundant sources of inspiration, and failing to find this vitality in their own leaders, the Alliance of Christian Students has flagged in interest and enthusiasm.

Greater Things Ahead

May we not expect a rebirth of vitality

in these and all other Christian circles with the coming of Dr. Mott in his new role as leader of the missionary forces of the world? Mass meetings have been scheduled for Tokyo, Kyoto, Osaka, Kumamoto, and Fukuoka, with regional conferences at Kamakura and Nara on problems growing out of the Jerusalem conference: religious tendencies in the orient, church union and the future of the National Christian council, mission policies in relation to Japanese churches, social unrest and the Christianization of industry, possibilities of union in theological education, the higher education of women, publication and distribution of Christian literature, new methods in evangelism, etc.

And So Forth

All Japan is aware of the elaborate plans to celebrate in October the 70th anniversary of the opening of Protestant missions. The evangelization of the as yet unchristian spheres of life will be the watchword of all programs in commemoration of this auspicious occasion. . . . The conservative, indeed reactionary, Tanaka government, despite attacks from all sides, and even in spite of adverse votes on the floors of both houses of parliament, seems to have weathered the political storm of the diet session just closed, and there is little chance of a change before parliament convenes again in the autumn. . . . Genuine joy marked the reception by the populace of the news that the Tsinan incident of last year in China had been amicably settled by agreement between the nationalist government and the representatives of Japan. Public opinion, as reflected by the newspapers, favors immediate removal of Japanese troops from Shantung and all other danger spots in China, but unfortunately governments do not always acquiesce in the will of the people.

T. T. BRUMBAUGH.

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Reforming the Catholic Church

A little more than a year ago, Dr. Barrett, the ex-Jesuit, wrote a book called "The Jesuit Enigma," a competent indictment of the Society of Jesus. Another book by Dr. Barrett is just published—

WHILE PETER SLEEPS

which is no less than an appeal to Catholics, particularly American Catholics, to reform the church. Dr. Barrett is not a Protestant, although his position as a deposed priest places him in a most anomalous situation. He does not want another schism, nor does he want to join a schismatic church. He wants to see Rome reform herself.

Here is a statement from a man who still considers himself a Catholic of actual conditions in the present-day Catholic church.

Says Dr. W. E. Garrison, author of "Catholicism and the American Mind":

"At the risk of whatever may happen to a Catholic who undertakes a real criticism of the workings of the church, Dr. Barrett has written a book which is unique, so far as I know, in two particulars: it combines a thoroughness of information gained by twenty years of experience as a Jesuit and a priest, with a critical temper and an absence of animosity; and it brings to bear on the subject the training of a modern psychologist and psychoanalyst." \$3.00

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sophical society recently expressed their convictions as to the present intellectual needs of the world. Here is the word of Dr. Alexis Carrel, of the Rockefeller institute for medical research: "The world

imperatively needs the advent of great intellectual leaders who know the requirements of spiritual life as well as the scientists know inanimate and living matter." Dr. W. W. Keen, of Philadelphia,

Special Correspondence from South Africa

Johannesburg, March 27.

THE proposed union of the various Methodist bodies in England is having its effect in South Africa. Up to the present time the Wesleyan Methodists of the Transvaal and Rhodesia are a part of

British Wesleyan Church Union in Methodism and are South Africa two districts, with separate synods, of the British Wesleyan conference. The Wesleyan Methodism of Cape Province, Natal and Orange River State is organized into a separate conference and works independently of British Methodism. However, for some years there has been a movement to bring Transvaal and Rhodesian Methodism into South African Methodism. Success has been registered each year regarding Transvaal Methodism and it is felt certain that at least by 1932 these two Methodisms will be united. The Methodism of Rhodesia will, it is trusted, favorably consider the question and join at no very distant date. There are adjustments in both of the Methodisms to be made, but there is the spirit abroad to make them. From the standpoint of government there are strong opinions in favor of the Methodist Episcopal form.

Attitude Towards Native Ministry

The difficulty that faces these two branches of Methodism—or better, possibly, these two groups of the same branch—has been regarding the native ministry. In the South African Wesleyan Methodist conference the ordained native minister has the same authority, office and vote as the white minister. There is no distinction made. Transvaal Methodism differs somewhat from this procedure. In purely native matters Bantu and white ministers meet together and vote together, while in purely white matters the white ministers meet separately. Some adjustments in the

united church will be made, but no inferior position, I understand, will be given to the native minister.

Another Suggested Union

This is not something entirely new. Many years ago there was a suggested union of Methodists, Presbyterians and Congregationalists. Some steps were taken, but they did not lead to anything conclusive. However, this idea of union has again asserted itself and the hopes are larger than heretofore. Within the last two years the Methodists and Presbyterians met and thought very favorably of union. The Congregationalists heard about it and asked to be invited to the conferences when this matter was to be discussed. The result is that a very strong appeal has gone forth from these three bodies, signed conjointly by the president of the South African Wesleyan conference, the moderator of the Presbyterian church and the chairman of the Congregational Union of South Africa. To save Congregationalism to evangelical Christianity it was felt that it should have a part in this suggested union. Our Baptist friends remain on the outside since they claim that the success of the United Church of Canada is not all that it is reported. Dr. James E. Endicott, who paid South Africa a visit, when on his way to Canada from the Jerusalem conference, gave union in South Africa a great incentive.

A Blot on United Christianity in South Africa

A very decided division exists in South Africa between the Church of the Province—somewhat analogous to the Protestant Episcopal church in America—and the Church of England, Evangelical. The history of the division is a long and complicated one and there is doubtless some small justification for the continuance of the division. The Church of England, Evangelical, is in the anomalous position of having no bishop in South Africa, even though the Church of the Province has several and also an archbishop. These various bishops have no official authority over the Church of England, Evangelical, and the archbishop is only for the Church of the Province. At the same time he is a bishop of the Church of England and ordained to that office in England, but apparently Transvaal is not in his diocese. Some of the bishops of the Church of the Province, and especially the present bishop of Johannesburg, have offered their services to confirm and perform other episcopal official functions for the Church of England, but it will have nothing whatever to do with them. It has been said by leaders within the Church of the Province, and by others of various religious bodies, that if the Church of England, Evangelical, would

(Continued on next page)

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former president of the society, wrote that in his opinion the days' intellectual need is "a sense of dependence in God."

Chicago Y Leader Becomes "Ambassador to a Continent"

Miss Ann Guthrie, who has served as executive secretary of the metropolitan

board of the Y. W. C. A., with headquarters in Chicago, has been called as continental secretary for the Y. W. C. A. in South America, with headquarters in Buenos Aires. As head of the metropolitan board, she has administered an enterprise with a staff of 100 leaders and 12,000 volunteer workers. Miss Guthrie

CORRESPONDENCE FROM SOUTH AFRICA

(Continued from preceding page)

join with the Church of the Province it could give to the latter the real evangelistic note that is so sadly needed in the former church, which is very ritualistic.

* * *

Great Victory for Temperance

For many years it has been advocated that the manufacture and sale of alcoholic beverages for the natives should be carried on by the various municipalities. Prohibition is the law for natives, but the illicit manufacture and sale of liquor to them is prevalent. The result is drunkenness. It was felt that if the municipalities had control of the manufacture and sale of "kaffir beer," the evil would be reduced to a minimum. The borough of Durban in Natal has initiated such a scheme and it is used as an example. Arguments as to the success are varied. The union parliament of South Africa, some two years ago, passed the Urban Areas bill which segregates the natives of the large cities into native townships and one of the provisions of the bill made it possible for the municipalities to manufacture and sell kaffir beer and the profits accruing therefrom would be used to better the living conditions of the natives and provide them with playgrounds and recreation halls. All eyes for a time were turned towards Johannesburg, since it is the largest and most cosmopolitan city of the union, to see what its municipal council would decide. The question was in the melting pot for months and scores of investigations made. Deputations which represented both sides of the question waited many times on the city councilors. Eventually when the matter came to a vote of the full council there was a sweeping majority against the proposal that the city fathers engage in the business of manufacturing and selling kaffir beer. The existing laws are being enforced and conditions are improving.

* * *

Government Subsidies for Private Schools

A hardy annual before the Transvaal provincial council is the one of grants for Roman Catholic schools. In this the Catholics are justified in their appeal, since the Church of the Province and the Jews receive grants for their schools. Protestant evangelicals oppose the whole thing and therefore when the appeal of the Roman Catholic church for help for its schools was again raised a strong deputation of the real Protestant and evangelical side of the church protested most strenuously and the result is that the provincial council voted against the proposal 28 to 16. Last year there was only a majority of one against it.

South Africa's Greatest Issue

There is no question of so great importance before South Africa as that of the relationship of the Bantu and the European. There is a very strong indication that it will be made an issue at the general election in June. This is regretted by the best thinking people of the union. All know that the heat of an election is not the most suitable atmosphere in which to deal with a problem of this nature and one which is fraught with such far-reaching and tremendous possibilities. A group of leading South African citizens have issued a very strong protest against Gen. Hertzog's proposed native policy, which will take away from the Bantu every possibility for development. Here is a statement made by this group: "In view of the great issue raised by the proposal to destroy the Cape system of native representation in parliament and to substitute another, we desire to draw the attention of our fellow countrymen to the vital principle at stake and the grave menace to the whole national fabric of South Africa which is involved. We shudder to think of leaving such a legacy as that proposed to the generations that are coming after us. For the sake of European and non-European alike, for the sake of South Africa and civilization in general, we feel it our duty to raise our voices on behalf of what we believe to be a sound policy. The policy for which we stand is grounded on the eternal principles, which are the root of stable progress and it takes its stand on the impregnable rock of civilization. The native must be made a citizen."

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is spending a few weeks in Spain, preparatory to entering upon her new work.

Episcopal Seminary Opens Financial Drive

The General Episcopal theological seminary, of New York, has just launched a campaign for a \$1,250,000 endowment fund. The total has been apportioned

among the dioceses of the United States, the allotment to the diocese of New York being \$150,000.

Bishop McConnell to Give Beecher Lectures

Bishop Francis J. McConnell has been elected to deliver next year's Lyman Beecher lectures on preaching at Yale

Special Correspondence from the Southwest

Waco, Texas, April 20.

THE first evangelistic Bible conference, held with the First Baptist church, Waco, during the past ten days, came to a close with a sermon by Dr. George W. Truett, Dallas pastor and president of the

Southern Baptist Convention, who was the evangelistic preacher during the conference. The conference drew several hundred preachers and audiences which ranged around 2,000 each day.

Notable among the lecturers were Drs. B. H. Dement of New Orleans, Dr. H. H. Muirhead of Pernambuco, Brazil, and Dr. J. W. Jent of Bolivar, Mo. No attempt is made here to give an account of the marked achievements of this conference, which will be perpetuated annually; but it is believed that some significant facts presented by Dr. Jent on the rural church as administered by Southern Baptists are of widespread interest.

Baptists Strong In Country

Dr. Jent, who is recognized as the best authority among Southern Baptists on the rural church, was born in the heart of the Ozarks, the son of a country Baptist minister, was educated at Baylor, Yale, and Columbia universities, has occupied the chair on the rural church in Mercer university, Georgia, and at present heads a home mission school in the Missouri Ozarks. He informed his audiences that approximately 90 per cent of the Southern Baptist churches are in the country, and that fully 70 per cent of the total membership is to be found in the open country or in villages of less than 1,000 population. The most distinctively rural of all the southern states is Mississippi, where the number of rural Baptist churches is 93.4 per cent.

Small Churches Pastorless

Throughout the entire territory of Southern Baptists these rural churches are relatively small: 5,615 out of a total 22,043 have fewer than 50 members each, while 7,566 have fewer than 100 members each. More than 4,000 of these churches have no pastor. Most of them have a pastor for only one-fourth of his time, and the majority of these pastors do not live on the field. Only 20 per cent of all the country pastors have both college and seminary training, while 48 per cent have neither college nor seminary training. The average salary received by full-time rural pastors is \$1088.86 and a home; and that of fourth-time pastors \$144.81 without a home. It is surprising that 16,862 or 76.5 per cent of the churches own their own

houses of worship, most of them one-room rectangular buildings. There are a few large country churches: Cross-Roads, an open country church near Hartwell, Ga., has more than 500 members; Reedy Creek, another open country church in the same association, has 644 members; and Sardia, another open country church in the same association, has 514 members. All three churches own modern brick houses costing from \$30,000 to \$40,000 each.

Many Abandoned Churches

Dr. Jent reports that everywhere one finds in the rural south empty, deserted houses of worship, disbanded congregations and evidences of decline and decay. He attributes this primarily to the effort to maintain too many small churches, inadequately housed, insufficiently supported, and irregularly supplied with ministers. The failure, too, to recognize that there is more to a church than mere preaching explains this decline. He finds the rural church problem largely a country community problem, the old-fashioned neighborhood which centered in the church having disappeared, leaving the pioneer church marooned upon some isolated nook of the complex community. To live, the rural church must be rightly located, must have a suitable house of worship which provides not only for teaching and preaching but for social activities; it must have a commanding program which includes the recreational life of the people; and above all, it must have efficient leadership.

New Type of Religion Needed

The speaker stressed the community function of rural churches. He says the average country Baptist is apt to differentiate the work of his church as sacred from the affairs of his community which he calls secular. He may be interested in better health conditions, the social life of the young people, good roads, scientific agriculture, a consolidated school, modern conveniences and comforts in his home, but it never enters his head that his church has anything to do with these. He regards his religion as a segmented section of his life. He rejoices that his soul is safe; he dreams of pearly gates and streets of gold in the heaven where he will go when he dies; he believes in preaching the gospel, he is for the revival meeting, but if his pastor suggests that the church expand its program and get into the community game he opposes this as rank heresy or a fad. Despite this outgrown conception of religion the farmer may be brought to see that his religion comprehends the whole of life and must minister to the community needs.

JOSEPH MARTIN DAWSON.

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divinity school. The subject of the series has not yet been announced.

Rev. J. Ralph Magee Leads
Seattle Methodist District

Rev. J. Ralph Magee, of First Metho-
dist church, Seattle, has been appointed

Kagawa Asks Japan: "Is Religion Opium?"

Sapporo, Japan, March 20.

ON June 5 of last year Toyohiko Kagawa made an address before the Three Religions conference in Tokyo which threw that gathering into an uproar, but which has become one of the remembered religious events of recent years. Conservatives of the three faiths represented in the conference were for reprimanding Kagawa for his rashness, and some even demanded his expulsion. As a matter of fact, he had already "passed from their midst." The newspapers took up the discussion, and since then the debate on the speech has spread from one end of the empire to the other. I have been fortunate enough to secure from him this summary of his famous speech. From it the reader may form his own opinion as to whether or not the resentment expressed in many quarters has been justified.

"We know that the bolsheviki have put up in a famous church in Moscow the statement, 'Religion is opium.' In some sense we must admit that this is true. For recently the religion of the Russian Orthodox church has served more to put the people to sleep than to awaken them. The materialistic civilization of today, dominated by capitalism and greed, does stimulate desires for worldly gain. Money is practically almighty. And it is a very sad fact that Buddhism, Christianity and Shintoism are all actually under the power of money. In so far as religion has not developed an adequate criticism of and opposition to the mammonism of modern civilization, there is some opium in it.

Confronting Reality

"Materialistic, mechanical, mammonistic civilization is swallowing up the quiet forest shrines, the peaceful garden surrounded temples, and even the golden crosses at the pinnacles of the gothic cathedrals. The time has come for all the priests of all these shrines, temples, and churches to come out from their peaceful sanctuaries, cast off their complacency, and confront the actual realities of the roadside.

"There are 8,500,000 laborers in this country, among whom 4,000,000 are in machine industry, 1,500,000 are engaged in transportation, and the rest are fishermen, miners, carpenters, etc. In addition to this number, there are about 5,600,000 farmers, 70 per cent of whom are tenants. And they are practically all very poor. Infant mortality, strife between capitalists and laborers, disputes between landlords and tenants, and other symptoms of an unhealthy social condition are increasing. The unemployed are multiplying. Their stomachs are empty and they have no place to lay their heads. For these who are living a restless life without food or shelter, what is the use

of mere preaching? God desires mercy and not ritualistic sacrifice.

Rev. H. G. Leonard, Minnesota
Methodist Leader, Dies

Rev. Herbert G. Leonard, in recent

of mere preaching? God desires mercy and not ritualistic sacrifice.

"Read once more your Buddhist scriptures, and find in them the spirit which animated the great Prince Shotoku, the Buddhist pioneer of Japan. If you cannot rediscover and appropriate this spirit, you Buddhists might as well roll up your scrolls and carry them back to India! And you delicate Shinto ritualists—if you cannot grasp the vision of Madame Nakayama, foundress of Tenrikyo (a sect of Shinto)—the vision of saving the weakest and most unhappy—what is the use of all your rituals? And to you Christians, I say, Shame on you for building huge and costly church buildings, while forgetting to follow the Man born in a manger and buried in another's tomb!

"Perhaps some of you will call me a dangerous thinker if I say these things. Even Buddha was not a 'safe' man in his day. He deserted the palace and died on the banks of the Ganges, for the sole purpose of bringing salvation to human suffering. In the story of the good Samaritan, it was priests and religious men who hurried past the beaten traveler, muttering, 'I am too busy to take time to help him!'—too busy carrying on rituals, and burying the dead! But the good Samaritan took care of him and paid all his sick expenses. Have we religionists made no progress in 2,000 years? Are we not yet able to see a great human emergency and to meet it squarely?

"True religion never neglects human need. God, whether interpreted as the Buddhist principle of cosmic reality, or as the Father in heaven, finds the miserable facts of the present situation intolerable. When he raised Jairus' daughter from the dead, the first thing Jesus did was to give her something to eat. If all religionists did likewise, Karl Marx and Kropotkin simply would not exist.

"You say we are powerless to reform this present world? Think of the apostle Paul, in weak health, carrying only his bag of tools for tent-mending, hiking from city to city of the great empire where Caesar reigned. What power had this poor laborer to conquer the great Roman empire? Yet he did so. If we really love Japan, we can prove our love effective without depending on any materialistic power. In the Buddhist scriptures and in the Christian Bible, we possess all that is necessary; and with these we will press forward until we find the image of God among the proletarians of Japan!

"Neither Marxism and the class struggle, nor the governmental suppression of these movements, can ever realize the true society. The true life of the human community springs from love and reconciliation, not from struggles for private advantage. The kingdom of God, or the

(Continued on page 630)

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years pastor of Simpson Methodist, Minneapolis, Hamline church, St. Paul, and at Rochester and Red Wing, Minn., died April 14 of heart disease, at the age of 69 years. Dr. Leonard represented the Minnesota conference at the general conference at Kansas City, taking the retired

relation at the autumn session of his annual conference the same year.

Important Conference In Indianapolis

At Lincoln hotel, Indianapolis, May 16-18, under the sponsorship of the Indiana W.

Special Correspondence from Central Europe

Geneva, April 6.

SEVERAL months ago Dr. Stange, general secretary of the German Y. M. C. A., in consultation with the members of the world's committee issued invitations to a number of religious leaders to meet for

Religious Leaders Hold three days in Retreat in Germany

at the castle of Waldenburg in Saxony, during the early part of March. Among the German leaders who were invited were Pastor von Kirchbach, cathedral preacher in Dresden, von Kameke, a ministerial counselor, and Rev. Hanns Lilje, general secretary of the Student Christian movement. Among those who were invited from other countries were Mr. T. Z. Koo from China, Dr. Visser 't Hooft of Holland and Mr. W. W. Gethman of the United States. The members of the group represented a number of different religious organizations and a variety of theological points of view. Our meeting together was in the nature of a retreat. We discussed no organizational problems, but confined ourselves to a consideration of the religious message needed in the world at the present time. In some ways, the most unique contribution made to our thought came from Mr. Koo. The clearness of his thought, the depth of his Christian faith and the realism with which he expounded the task of the Christian church in the modern world made a profound impression on all of us. We of the west were conscious as we have never been conscious before that the full meaning of the Christian gospel can only be understood in the west when we have received from the Christian thought of the east the contribution which it has to make.

Student Self-Help In Germany

During a brief visit to Dresden several weeks ago I had the great pleasure of spending some time with Dr. Reinhold Schairer who is the director of the great student self-help organization which has become such a powerful instrument for good in the university life of Germany. This organization came into being shortly after the war, when German students were in desperate need and when the European student relief was launched to meet this need. In one sense, therefore, this self-help organization is the product of an act of international cooperation, since the European student relief represented a magnificent demonstration of the interest of students in other parts of the world in the lot of their fellow-students in Germany and central Europe. Dr. Schairer's self-help organization has grown to be an essential part of the German university system. It has taken the

initiative in the establishment of much needed student unions in various university centers. It provides fellowships for hundreds of German students and operates a student loan fund which makes it possible for hundreds of others to complete their university studies.

Does German Youth Read?

The German review, *Literarische Welt*, recently sent out a questionnaire to a hundred leading booksellers in Germany asking them to state what changes had taken place in regard to the sale of books since the war. The answers show that the demand for modern literature has greatly increased as compared to the pre-war period. The classics, on the other hand, are little asked for, and books seem to get more quickly out of date. The greatest demand is for novels of adventure and crime and historical biographies, such as those of Ludwig and Maurici. With regard to books of popular science there is little change; books on national manners and customs, hygiene and technical subjects are among those most often asked for. The most significant change, however, is that youth has ceased to buy books. The testimony is unanimous that the young people who filled the book shops before the war in quest of good literature have now largely deserted them for the sports ground and the dancing saloon.

Roman Catholics and the Pan-Christian Movement

The Society for the Preservation of Faith organized a series of lectures in Rome in February and March on the following subjects: Main lines of contemporary Protestantism; the idea of the hierarchy as found in the gospel and in the tradition; attempts at church reunion up to the Stockholm conference; value and significance of the Lausanne conference; Catholic attitude to the Pan-Christian movement. The principal speaker, Mgr. Besson, bishop of Lausanne and Geneva, who gave the first three addresses, showed a spirit of tolerance, even friendliness, towards Protestantism. This was not the case, however, with the other speakers. Generally speaking, Protestantism was attacked on the ground that while there are many truly religious people in the Protestant sects, these have really remained Catholics in spirit; modern Protestantism on the other hand, denies the orthodoxy of the reformers in favor of a vague religion which all may fashion according to their own needs. To this disorder and spiritual anarchy the speakers opposed the vast and solid edifice of the Roman Catholic church, ever one and ever faithful to the apostolic tradition of which it is the sole guardian.

FRANCIS P. MILLER.

council on international relations, will be held an institute on international relations. Among the speakers are J. H. Latane of Johns Hopkins, J. Fred Rippey of Duke and Judge Alfredo Colmo, a statesman of Argentine. Round tables will be conducted with such men as Isaac J. Cox, W. W. Sweet, Chester Lloyd Jones, S.

G. Inman, Alva W. Taylor, Sydney J. Gulick, Harry N. Holmes, F. J. Libby, F. D. Kershner, Bishop Edgar Blake and W. A. Millis as leaders.

Death of W. W. Guth, of Goucher College
Pres. William Wesley Guth, of

Special Correspondence from India

Poona, March 29.


BOYCOTT of foreign cloth is one of the things on the program of the Indian national congress which received great emphasis at its last meeting in Calcutta. Taking advantage of the presence of Mr. Gandhi in Calcutta on his way to Burma, the congress

leaders inaugurated a great campaign. A large quantity of foreign cloth was collected and Mr. Gandhi set fire to the heap before a large crowd of people. This was done in one of the public parks of the city. The police authorities, on the strength of a section of the Calcutta police act, which forbids the burning of rubbish near public highways, had served notice on the organizers asking them not to make the bonfire. Arguing that the order was illegal, Mr. Gandhi took part in the ceremony of burning foreign cloth with the result that he was arrested. Later he agreed to sign a bail bond for a small sum to appear before the magistrate on March 26. Accordingly he appeared in Calcutta, after his tour in Burma, before the court. The European magistrate held that the park was a thoroughfare which came under the section of the police act, and therefore the act of burning cloth in the park was an offence against law. Mr. Gandhi was accordingly fined one rupee. He refused to pay the fine, but it is understood that the congress organization has paid it for him. An appeal to the Calcutta high court will be taken. Many people in India do not approve of the program of burning foreign cloth, but Mr. Gandhi is attaching a great deal of importance to this. He believes it is vital to making India self-contained in the matter of producing the fabrics that her millions need for clothing, by hand spinning and hand weaving. It is very doubtful whether through hand spinning and hand weaving India will ever be able to keep out of her markets the foreign cloth produced with the help of efficient machinery and organization.

arrest of communists
Thirty-one persons from different parts of India who are alleged to be communists have been arrested by the police and kept in jail pending their trial, which is to begin at Meerut next week. Some of them are leaders in trade union organizations, and some others in youth movements. The Indian public will watch this trial with great interest. Communism was not found much favor among the politicians of India, and the tendency of the best Indian opinion is to leave it alone. There are, however, a few persons in different parts of India who are mis-

guided enough to think that by allying themselves with the forces of communism they can bring social, economic and political emancipation for India. The trial of these persons will show to what extent India is exposed to the dangers of communistic propaganda from outside. Till now there have been only statements from the side of the government, which have been characterized as alarmist by its opponents, about the danger to which India is exposed through the advance of communism.

P. O. PHILIP.

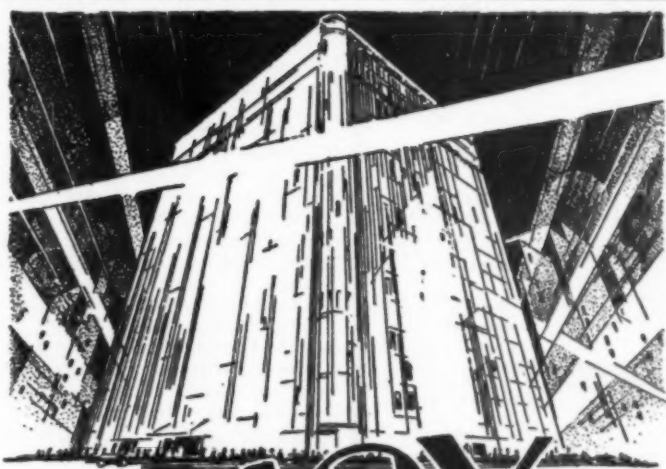


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Goucher college, Baltimore, died April 19, following several months of illness. Dr. Guth was ordained a minister in the

Methodist church after a period of service as an attorney. He left a pastorate in Cambridge, Mass., in 1908 to become

Special Correspondence from Scotland

Glasgow, April 9.

THE Scottish people are agog with delight over the appointment of the king's son as lord high commissioner to the general assembly which meets six weeks from today. The tradition is that the king each

Appointment of Duke Is Popular

year appoints his "cousin" (usually some Scottish nobleman, like the earl of Stair who has held the office for the last two years) to represent him at the deliberations of this highest ecclesiastical court of Scotland. The presence of the royal representative used to be necessary to make the proceedings legal, as only he could open the assembly, and it was he who dissolved it at the close—a visible sign that this was the state church. Now, with a view to the union with a purely voluntary church, the lord high commissioner has no legal status, he is merely an honored guest.

No Bachelor Wanted!

The rumor is that the prince of Wales would have been appointed, had he been married, but as there is need for a hostess at the receptions given in the palace of Holyrood-house, his royal highness the duke of York, K.G., P.C., K.T., G.C.M.G., G.C.V.O., D.C.L. (!) was chosen instead. He is himself a member of the Church of Scotland and one of his titles is earl of Inverness, while his charming and popular wife, the duchess, is a Scottish lady. Had it not been for the king's illness, the king and the queen had expressed the desire to attend the service in St. Giles' cathedral this autumn when the uniting covenant is to be signed by the leaders of the two churches. The duke of York will be the first member of the royal family to pay an official visit to the assembly since James VI, the sponsor for the authorized version of the Bible, left Edinburgh for London in 1603 to become James I of Great Britain.

Election Day Clashes With Assemblies

Where but in Scotland would the people think of asking the government to change the date of a political election on account of a clash with ecclesiastical meetings? When it leaked out in parliament that the important general election would be held on May 30, the Scottish church leaders were aghast. The general assemblies had been scheduled since a year ago, to convene on May 21 and not to adjourn until May 29 (U.F.) and May 30 (Church of Scotland). Their sessions, therefore, would have to compete with all the excitement and activity of the final ten days' electioneering. Many of the laymen, it was feared, would not or could not attend—and this in the year when the union of the churches is being consummated. Should the assemblies meet, and then adjourn until June? But this would involve a double railway expense—coming

to Edinburgh twice. Should the assemblies curtail their meetings, and adjourn for good after a few days? The newspapers published interviews and suggestions from prominent churchmen, and wrote editorials on the subject. Presbyterians fulminated, several of them passing resolutions to be forwarded to the government, asking them to change the date. It was remarked on all sides that the government had chosen this date (instead of one the following week, which would also have been early enough to avoid summer vacations) in order to avoid a conflict with Derby day: more important to let the people have their annual flutter at the race track, than to let important religious matters be discussed in peace! Nothing is definite yet, but it is unlikely that the government will change the date.

Sunday Tennis Postponed

The Scottish churches are fighting hard to retain their sabbath. A few years ago, it was the Sunday train excursions. (I remember seeing a large poster that year on Lothian road, Edinburgh, entitled "Sunday Services." I crossed the street to read it, thinking I would find a list of churches with their summer preachers. Instead, it proved to be a wily railroad bill, advertising their Sunday excursions.) Next, it was Sunday golf. There have been inroads in both these directions. This year, the issue is Sunday tennis. A tennis club in a well-to-do section of Glasgow took a plebiscite on the question both of its members and of the residents in the immediate neighborhood. It announced that there was a substantial majority in favor; therefore, their courts would be open this season on Sundays from 2 p.m. The church presbyteries passed resolutions of disapprobation, the United Free presbytery sending a letter which ended, "We affectionately urge you to reconsider your decision and believe you will be sportsmen enough to do so. With all good wishes for the welfare of your club." The directors of the club have met, and while not rescinding their action, they have voted to postpone inauguration of Sunday tennis for the present.

And So Forth

Dr. Laws of Livingstonia, who has been serving as a missionary in Africa almost since the year David Livingstone died, is to be "immortalized" in an unusual fashion. Mount Nyamkhwa, the great mass of forest hill-land which dominates the central station of Livingstonia, is in future to be known as Mt. Laws. Dr. Laws, now retired, is filling speaking and preaching dates in America this summer. . . . Edinburgh university is awarding an LL.D. degree to President Lowell of Harvard, and D.D. degrees to Rev. Arthur J. Gossip of Glasgow, Rev. Patrick J. MacLagan, moderator-designate of the Presbyterian Church of England, and J. H. Oldham.

MARCUS A. SPENCE.

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become

president of the College of the Pacific and served in that capacity until he came to Goucher as president in 1919.

Dr. Newton to Write for
London "Christian World"
Dr. Joseph Fort Newton, of Memorial

Correspondence from the Pacific Northwest

Portland, Ore., April 13.

THE opening of the new First Baptist church in Spokane took place March 24 and dedicatory services of one sort and another filled the next five days. The church is a thoroughly modern edifice, romanque style, and cost nearly a quarter of a million dollars. The auditorium will seat 1,200 and the educational unit 1,000. The project has been planned for many years, but actual work did not begin until about a year ago. The present pastor, Dr. John N. Garst, who has ministered to the church since 1923, has brought the project to successful completion. Spokane is a city of upwards of 100,000 population and is so located as to be the metropolis of sections of three states and the province of British Columbia. The effects of this advance in church life will be widely felt.

50,000 Attend Easter Service

The Oratorio Society of Seattle sponsored perhaps the largest Easter service anywhere in the United States. It is claimed that the attendance at Volunteer park reached between 50,000 and 60,000 and the services were given a nationwide broadcast. The chamber of commerce took an active interest in the matter and the daily newspapers widely heralded the event. Dr. Cleveland Kleihauer, pastor of the University Christian church, delivered the message. Various young people's societies of Portland held a union service in one of the parks and in Spokane there were a half dozen neighborhood gatherings, all interdenominational. This custom is growing rapidly, as is also the plan of following the union meeting with breakfasts given in individual churches. It is not possible to tabulate the membership returns secured on Easter day. There is a manifest tendency, however, to celebrate the day by taking in large numbers of members. Seventy-six Portland churches, with a membership of 35,000, reported additions numbering 1,800. Twenty-seven hundred additional had been received by these churches in the time intervening since last Easter.

On Behalf of the Centralia Prisoners

The movement looking toward the release of the eight Centralia prisoners from the Washington state penitentiary is manifestly growing in momentum. A public meeting in this interest was held in Seattle in February and attracted an attendance of more than 3,000. Similar gatherings have been held more recently in Tacoma, and Centralia itself.

And So Forth

The Roman Catholic church joined the Protestant bodies of Great Falls, Mont., in advertising the three-hour service on Good Friday. All the Catholic churches were open, one of the Episcopal churches,

while the other bodies united in a downtown theater service. . . . One of the most useful and popular forms of united Christian service in Portland is provided by the various Sunday school guilds which meet monthly for the discussion of methods. There are a half dozen of these and their aggregate membership runs into the hundreds. . . . The National Council for the Prevention of War has secured an aggressive representative for the northwest in the person of Mr. J. J. Handsaker.

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Church of St. Paul, Overbrook, Philadelphia, has been asked to act as the American correspondent of the Christian World, of London, and will probably accept the invitation.

Death of W. S. Priest, Disciples Minister

The death is reported, on April 21, of Rev. Walter Scott Priest, for more than a quarter-century a minister in the Disciples fellowship. Dr. Priest held pastorates at Maysville and Louisville, Ky., at Columbus, O., and at Wichita, Kan.

Revell Editor Goes to "Mission to Lepers" Secretaryship

Paul Patton Faris, head of the editorial department of Fleming H. Revell, publishers, has accepted a call as associate secretary of the American Mission to Lepers, with headquarters in New York.

Advertising Correction

In last week's issue an error was made in the column advertisement of the Cokesbury Press. Under the book title, "Reality in Religion" a foreword by Dr. Hough was indicated. This line should have been eliminated.

KAGAWA ON RELIGION

(Continued from page 625)

paradise of Buddha, is not a country controlled by proletarian dictatorship. It is controlled by fellowship, love, and the co-operative spirit.

The True Community

"The true community protects the individual, and the individual in turn gives himself to the community. In Germany, 90 per cent of the people have health insurance. The true community is always mutual. Here in Japan, if we develop that peculiarly appropriate system of mutual aid known as 'The Cooperatives,' we can avoid the path into which the Russians have wandered. Our work is to reconstruct society on the basis of a love that loves others as well as itself, and leaves no place for either Leninism or fascism.

"Let him who has two coats give one to his brother. That is the spirit of Christianity and also of Buddhism.

"Gentlemen, we are all interested in religion, which is the will of the cosmos, or the art of life. It is not limited by space. He, the Infinite One, is not only in the temple, but also in the slum, and even on our various Main streets! We Japanese adore the memory of ancient saints and pioneers. They cleansed our morals, and created a new life and civilization according to Buddhist and Confucian ideals. And recently we have welcomed Christianity.

"Now, gentlemen, this fairyland must never be destroyed by materialism or capitalism! So, whoever has charge of a temple, let him open its doors to the people; and whoever has a church, let him welcome into it even the proletarians; let him who has a shrine throw open its garden to the souls who are creating the new Japan. Our task is not merely a spiritual one. It is to make all of life perfect, to make this land a paradise—the very kingdom of God!"

T. T. BRUMBAUGH.

BOOKS RECEIVED

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